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ABSTRACT

The many ways social studies is taught and learned in elementary and secondary schools across Canada are examined. There are five parts. Part 1, "The Nature of the Social Studies," discusses what social studies is, describes the educational history of Canadian social studies, and examines the need and techniques for implementing a global perspective. The second part deals with "The Content of Social Studies," presenting an argument for the teaching of history, looking at the various approaches for teaching geography, presenting examples of integrated approaches to social education, and concluding with a discussion of the values impact of science and technology on society. "The Learning Experience in Social Studies" is the focus of part 3. Examined are how children learn about the concepts of space and time, social education in early childhood, and improving students' reading in social studies. Part 4 deals with "Methodology in Social Studies," focusing on values education, moral development, questioning strategies, concept teaching, and action learning. The concluding part provides suggestions for teaching about Native Canadians. (RM)

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A CANADIAN SOCIAL STUDIES

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Preface

This book is the result of the collaboration of social studies educators at various Canadian universities. The student of this text will recognize that the various chapters of this book reflect a broad range of approaches of the way social studies is taught and learned in elementary and secondary schools across Canada. Some views represented here may be considered traditional in one jurisdiction and irrelevant or unrealistic in another jurisdiction. Such is the nature of social studies curriculum, that the views we encounter in others or in ourselves often become the most valuable occasion for initial reflection on what we should teach our students and how or why we should make this kind of pedagogic commitment.

One way for social studies teachers to engage in critical reflection is to ask of any curriculum: what is the nature of the preoccupation of this kind of curriculum? Does it concern itself mainly with problems of subject matter, knowledge, or content? Or does the curriculum focus primarily on the students themselves? On how they learn, on what is relevant to them, and how it relates to their lives? Or is this curriculum motivated by a concern with societal issues or pressures? Or, finally, is this curriculum innovative because it experiments with a new instructional methodology?

In any curriculum proposal we will find implications for the way it treats the nature of the subject matter, the learner, the social context, and the teaching of the social studies. But ultimately we must ask: what is the end in view of this curriculum? What vision does it hold for the education of our children and young people? And how does a teacher who embodies this kind of curriculum show the students that the way he or she exhibits a personal style is indeed an invitation of an example for the student, how a life is to be lived?

MVM

PART ONE: THE NATURE OF THE SOCIAL STUDIES

Introduction

Probably no other school subject in most Western countries has proved as contentious as the social studies. Part of the history of the social studies is a history of conflict over what philosophical, political, and epistemological beliefs would dominate social studies teaching, curriculum, and policy. This volume attempts to set some of the conflicts in their Canadian setting. The first chapter in this section on the nature of the social studies makes problematic the idea of conflicting conceptions of social studies. In this chapter, van Manen and Parsons provide an overview of different program types in social education, outlining each guiding concept in terms of history and curricular assumptions. What, for example, does it mean to teach social studies in an issues-oriented approach? How compatible would the issues orientation be with a more traditional history or geography orientation? In what ways do different teachers exemplify different commitments to certain conceptions of social studies?

Tomkins' chapter "The Social Studies in Canada" traces the development of the Canadian-oriented social studies curriculum. Tomkins suggests that the social studies in Canada has evolved parallel to the growth and development of a Canadian identity. The initial influence of the British can be seen in the early texts. American influence has also touched Canadian social studies. For example, the "launch of Sputnik spurred the development of a skills-based," as opposed to a knowledge-based, social studies. Tomkins suggests that the social studies in Canada has passed through various stages of development and has now emerged with a global approach on the one hand, and an individual, developmental approach on the other hand. But do these two orientations complement each other? Can a person who is concerned primarily with his own development also develop an empathetic global outlook? It may be that the development of personal and social relationships with other students can be expanded to include wider communities and, ultimately, nations.

Brown, in his chapter "Towards a Global Perspective," states that the study of the problems that the world community faces, has need of a global perspective. Some of these problems include overpopulation, food shortage, and pollution. Each of these issues could seriously endanger human beings. Brown suggests practical classroom approaches geared specifically to students. This chapter attempts to take a futuristic look at the validity of social studies in the curriculum. Brown discusses the possible synthesis of social studies with science and technology in order to better understand certain issues.

1

What are the Social Studies?

Max van Manen

Jim Parsons

The term "Social Studies" is relatively recent. The first important use of the term was in 1916 when a committee of the National Education Association adopted it to refer to all subjects of study concerned with *human relationships*. The founding of the National Council for the Social Studies (NCSS) in 1921 furthered the general acceptance of the concept of "social studies" in Canada, in the United States, and in other English-speaking countries. Presently the NCSS represents the largest membership of social studies educators in all levels of schools. (NCSS yearbooks and other publications, such as the journal *Social Education*, are a "must" for the informed teacher and curriculum developer.)

Although "social studies" has, at times, been a somewhat disreputable term, today it is quite freely used to represent a great variety of curriculum orientations. "Social studies," "social studies education," or "social education" may refer to the teaching of history, geography, anthropology, political science, sociology, economics, social philosophy or any combination of the social sciences. Although the social sciences are the most important referents for the content knowledge included in social studies courses, social studies education is not restricted to the social sciences. The social sciences represent the rather restricted (by scientific convention and method) attempts of a

group of scientists to build a body of explanatory knowledges. Social studies, on the other hand, represents the rather expansive attempts of teachers (and laymen) to make some pedagogical sense of the multiplicity of knowledge gained from the more or less scientific study of human relationships and interactions.

We can, by looking at the typical programs in the school curricula, distinguish four periods in the history of the concept of social studies education:

(1) up to 1900, the turn of the century;

(2) 1900–1957, the year of the launching of the Sputnik;

(3) 1957–1967, the height of social unrest and student activism;

(4) 1967–now.

(1) In Canada and in the United States, following the first colonization and the establishment of schools in Eastern Canada around 1800 and in Massachusetts around 1700, social education was predominantly religious or *bible education*. As a result of the separation of church and state, however, religious education was gradually replaced by the teaching of *moral conduct* and *good manners*. The first social studies subject introduced in the elementary school in the United States was geography. In 1795, *Elements of Geography* was written by a minister, Jedediah Morse. This book holds the distinction of being the first social studies textbook written and used in North American schools. History was introduced by way of incidental information to the study of Latin, English, and geography. The first history text in the United States was written in 1821.

Political studies, or civics, was next introduced. Civics usually meant the study of government, of the constitution, etc. It was not until 1913 that economics and sociology entered the school curriculum.

(2) From about 1900 to 1957 social studies education was characterized by two basic program types: the traditional subject matter program and the activity type program.

(a) The *traditional subject matter program* was the fact–oriented, history–geography centered approach to social studies. This program has remained the dominant approach to social education in many schools and school systems. In the hands of the inspiring teacher, the traditional approach has helped the student acquire a wealth of substantive and interesting knowledge from the study of history, geography, and government. But in many cases, the traditional program has relied on the lecture–textbook practice, which for the student has meant a routine of reading, reciting, memorizing, and answering questions. The critics of the traditional

program have demonstrated that (i) teachers placed too much emphasis on the memorization of facts, (ii) the knowledge learned often was inaccurate or of questionable validity, (iii) there was too much emphasis on history and geography at the expense of other worthwhile content, (iv) important aspects and portions of the social world were ignored, (v) the courses provided little depth of understanding, (vi) the learning failed to make a difference in the students' own lives, and (vii) the teacher failed to provide the students with critical inquiry competencies. While these are precisely the reasons why many students have turned away from selecting optional history and geography courses, some teachers have managed to improve their program by adopting a more interdisciplinary social science orientation. Other teachers have used alternative practices such as reversing the chronology and starting with contemporary issues, by using a broad theme approach, or by using a bibliographic method.

(b) The second type of program common during this period was the *activity approach*. The *activity program* is a direct descendent of the *progressive education movement*. The two main features of this type of program are that it is highly student centered and that it assumes a unifying role on the timetable in the classroom. Methodologies associated with this approach are the project approach, the interest center, the activity curriculum, the topic approach, and the enterprise unit approach. Kilpatrick, an influential follower of Dewey, defined the project as a "unit of whole-hearted purposeful activity in a social environment." Kilpatrick distinguished four types of projects: (1) the production project or work activity, (2) the experience or consumer project, (3) the problem project involving Dewey's thinking tasks, and (4) the drill or exercise project. An appropriate project was a social enterprise initiated and liked by the pupils: it was purposeful, integrative, and unifying—a model of life itself.

Around the turn of the century, the Belgian professor Decroly developed the concept of interest centers. This concept was closely related to the thinking of Dewey and Kilpatrick. Interest centers were founded on the principle that human beings have to meet the needs of food, shelter, clothing, security, and comfort. Children working in these types of interest centers were involved in work, play, and sport.

In the United States the activity unit approach placed an emphasis on do-"ing:" making, reading, reporting, planning, evaluating. Activities were defined as "any major interest

child experiences which took place during the lifetime." In Canada, particularly in Alberta, this approach was referred to by the term "enterprise method" in the primary and junior grades. At the secondary school level these programs took the form of the core curriculum, life adjustment curriculum, and a type of block program that combined the subject matter of social studies with the subject matter of language arts and the humanities. By the early sixties, however, the activity type programs also were severely criticized. The curriculum, critics stated, tended to grow thin in substance and superficial in content. The learning process often became a mindless jumping from one interest to another. Thus, the organization of the curriculum became inconsistent and discontinuous. Instead of being a place for learning, the school turned into a "play school." The major criticism was that children leaving the school were lacking basic knowledge and skills.

(3) The *structure of the discipline* reforms of the early 1960s led to innovative changes in which scholars from the various social sciences played a major role. Large social studies curriculum projects manned by social scientists (but not teachers) received generous funding from government and educational foundations, especially in the United States. The assumption behind the creation of expensive curriculum projects was that good materials would lead to good learning (in spite of the teacher). In order to help the teacher acquire the required expertise in the social sciences, most projects involved the teacher in a short inservice training. The purpose of inservice training was to ensure that teachers could properly implement the materials.

The main strength of the structure of the discipline approach was the intellectual power of the disciplines for analyzing and solving problems within the realm of the social sciences. The student was encouraged to master the key concepts and the inquiry skills of the social sciences in addition to a substantive body of knowledge associated with, for example, anthropology, sociology, or political science. In learning the methods and techniques of social inquiry, the student was led to a personal discovering. This discovering, hopefully, would lead to more meaningful and more fundamental understandings.

Yet the structure of the discipline orientation also became subject to criticism. First, most projects failed because of implementation problems. The goals of the projects seldom were fully understood by the teacher. Teachers would use the materials in a variety of different uncontrolled ways. Furthermore, critics stated that the projects were too narrowly academic in their orientation. Learning concepts and skills associated with the social sciences should not be an end in itself, critics said. School

children are not junior scientists. Particularly as a result of the increasing social unrest and student activism associated with civil rights and anti-war movements, the social studies curriculum was criticized for its lack of social and personal relevancy. The social studies curriculum should have a defensible contemporary philosophy. The structure of the discipline orientation was too narrowly cognitive and not sufficiently oriented to personal valuing, to the debate of moral issues, or to discussion of controversy.

(4) Thus, as Canada moved into the 1970s, various developments have resulted in some additional program types.

(a) *Social reconstruction and reflective awareness*
This program type evolved partly as a consequence of the anti-war and the civil rights movements. Around 1967 the Western world witnessed a growing militancy on the part of minority groups and an increased sensitivity to exploitation, oppression, and racism. The aim of social reconstructionism is the development of an active critical awareness on the part of all citizens to the need for social change toward a more just and equitable social world order. Typical examples of this program type are Black Studies, Women's Studies, and Third World or Development Studies. The curriculum focuses on the possibility for participatory democracy and the questioning of institutionalized authority and fixed beliefs. Students examine the nature and worthwhileness of alternative life styles for tomorrow's world. Few people would question that our young people should learn about racism and about ways in which social injustices may be analyzed and possibly remedied. However, many teachers feel insecure about the community support in addressing such issues. And, in many cases, teachers themselves lack the prerequisite knowledge and reflective competence of critical social analysis.

Social reconstruction curricula are viewed skeptically by some critics who view this curricular activity as counterproductive to the maintenance of patriotism and societal order. In truth, the main weakness of a social reconstructionist curriculum is that it is a curriculum that must, because of its nature, be enforced by individual teachers. What social power (province, country) would support a curriculum whose stated goal was reconstruction? To many people, that is like pushing the button on the bomb that blows the ground out from under them. The social reconstructionist curriculum has a difficult time garnering support from traditional power sources.

(b) *Moral education and valuing processes*
The widespread concern with values, or with the lack of values, among young people has led to a strong interest in values education or moral education programs. The two best known variations are the values clarification approaches and the stages of moral reasoning development. The values clarification orientation aims at encouraging the child in selecting a coherent value system of his or her own making. This approach has an advantage in that it consists of a great many exciting techniques which are easily teachable. However, the values clarification approach can remain rather shallow and inconsequential in practice.

Critics suggest that too much emphasis is placed on the "I" and the "me" at the expense of the more cooperative and social values. Stages of the moral reasoning approach are sometimes difficult to master by the teacher. Instructional methodology generally consists of carefully conducted debates centered on moral dilemmas. The teacher's task is to move the children systematically up from lower levels of moral reasoning to higher and more abstract levels of moral reasoning. The strength of this approach is that it encourages the pupils to become increasingly reflective about their own values and value principles. Students are required to provide rational justifications for their moral judgments on levels of increasing ethical sophistication. The weakness of this approach is that the moral dilemmas often are highly artificial in construction. Systematic evaluation of student achievement is difficult. Like the values clarification orientation, this approach is process rather than content oriented. As a *result* of this process orientation, real and concrete problems which need to be solved are sometimes ignored. Besides, even on high levels of moral reasoning there is no assurance that agreement on issues of social injustice can be reached.

(c) *Environmental education and social problems approach*
The emphasis on environmental studies has emerged as a result of the many urgent crises man has created. Food problems, pollution, energy shortages, nuclear holocaust, and world over-population are among the severe problems which threaten the very existence of mankind. No doubt every pupil should learn about the many problems which the present and the future generations must face. However, issues of overpopulation, food shortages, etc., are not simply problems of technology and environment. They are complex problems which require the resources of different forms of knowledge from a variety of integrative subject matters. Environmental education frequently makes use of field trips

and studies of the aspects and issues in the local community. However, unless these methods serve worthwhile purposes and add up to important insights about social life, they may be rather inconsequential and time-consuming.

(d) *Canada Studies and citizenship education*
The study of Canada and of Canadian issues recently has become a concern of the Ministries of Education across the country. Increasingly, Canadians have felt the need to define their national identity against the powerful economic and cultural pressures from their influential neighbour to the south. Do Canadians have national characteristics and values which are different from those of other nations, particularly the United States? Many social analyzers have criticized Canada's enormous dependence on the international forces which shape its economic, political, and social life. Should Canadians do something about this? *Can* they? What values and life skills should today's and tomorrow's Canadian citizens possess?

Some critics of education have drawn attention to the fact that the schools do not sufficiently provide students with basic understandings about their own country. Recent publications of Canadian texts have been helpful to rectify this situation to some extent. The interest in Canada Studies expresses a legitimate concern. But how much should a social studies curriculum focus on the history, the geography, and the national concerns of Canadian society? Thoughtful and concerned social scientists are appraising the chances of mankind surviving the social consequences of the powerplay and the greed of the rich at the expense of the poor. No nation can afford to ignore the complex network of economic and political ties which integrates all people into a single global community.

HOW TO MAKE CHOICES FROM THE AVAILABLE PROGRAM TYPES

An historical overview of the various social studies programs suggests that each program has valuable things to offer to a well developed school curriculum. However, each program type also has its own limitations and its potential weaknesses. Therefore, a well balanced school curriculum should include the best of the variety of available program types. But how do we decide what is best? Each program type promotes different educational goals. And each program type emphasizes the commonplaces of the curriculum (the child, the subject-matter, the social context, and the teacher) in a somewhat different manner. This can be seen in Figure 1.

Deciding upon the basic philosophy that underlies one's personal teaching is sometimes difficult. In programs where the teacher is not mandated to teach a particular content in a particularly rigid manner, teachers must make the ultimate decision regarding what they will do in the classroom. Social studies, by its very nature, deals with the sensitive nature of human behavior. It seems logical to us, then, that social studies teachers must be sensitive in their own classroom behavior.

Every educational action that a social studies teacher takes illuminates a particular philosophy or belief system providing information about what values a teacher holds, how a teacher views teaching, and how a teacher views social studies. Teachers, whether they realize it or not, are constantly exposing and emphasizing a curricular position. Our belief is that, to be effective, social studies teachers must be clear about their own particular orientation.

Figure 1. Characteristics of program types in social studies education.

Guiding Concepts:	traditional subject matter program	student activity type program	structure of the discipline orientation	social reconstruction and reflective awareness	moral education and valuing processes	environmental education and social problems	Canada Studies and citizenship education
What are the aims of this program?	to develop an important body of history and geography knowledge and skills (or other social sciences)	to assist in a self directed and personal growth in social awareness and problem solving abilities	the ability to apply social science concepts and inquiry skills to problem sources relevant to the social disciplines	to develop a critical awareness of social concerns and the ability to debate and resolve public controversy by rational procedures	the ability to discern and clarify feelings and values and to debate moral dilemmas on increasingly higher levels of moral reasoning	the ability to use a variety of knowledge sources and community resources in the examination of environmental issues	to develop a pride in and an awareness of the Canadian heritage, and a set of basic knowledge and skills necessary for everyday life.
integrative potential	highly department-alizing	highly unifying	interdisciplinary	multidisciplinary	crossdisciplinary	integrative	integrative
what commonplaces are emphasized?	mainly school subject matter	mainly the student	mainly social science knowledge	mainly society	mainly the student	mainly the community	subject matter, the student, society
how is the content of this program selected? How is the scope of this program determined?	knowledge, topics and themes are determined by conventional criteria of important school knowledge, that which most textbooks have in common	themes and topics to be studied are selected on the basis of student interest and personal growth principles	basic social science concepts and inquiry skills derived from the structure of the disciplines and applied to relevant themes, topics, issues, problems	issues are selected by their social and personal relevancy; critical skills and analytical concepts are selected on the basis of their value to analyze, resolve issues	valuing experiences are selected on the basis of their relevancy to the student's personal life and to ethnical-social considerations	issues such as pollution, housing problems, etc. are studied in the local community; local resources are utilized for out-of-school studies.	basic understandings about Canada and Canadian society are selected; basic everyday competencies are identified

How is the curriculum organized? How is the sequence of this program constructed?	mainly chronologically for history, mainly spatially for geography	social learning experiences are organized on the basis of the principle of an ever-widening world of social meanings and on the basis of the principle of the fulfilment of individual potentiality	increasingly complex social science understandings and skills are organized in problem solving and discovery type programs	from simple to complex issues; from local and more immediate social issues to larger and more global social concerns; from simply analytical skills to more complex ones.	the curriculum is organized to deal with values and value issues from simple to complex types; from personal to societal concerns, and from pre-conventional to post-conventional stages of moral reasoning	mainly around selected issues such as pollution and housing problems - students do field trips, interviews, participatory studies	Canada studies content is organized historically, regionally and by means of Canadian concerns; basic skills are taught at appropriate grade levels
assumptions and taken-for- granted suppositions	the institution of the school has accumulated an inventory of important content which all pupils should learn	consequential learning is always meaningful, personal and experiential	learning goes best through discovery and problem solving	schools can and should be agents of social change; students learn best what is of relevance to them and society	learning goes best through valuing and feeling processes	students can and should seek solutions for contemporary problems	Canadian identity depends on knowledge of and pride in Canada and national concerns and characteristics
potential criticism	too much memorization of facts, often inaccurate, ignores large portions of the world, dominated by history and geography, little depth of understanding, no independent inquiry, too much textbook, too much lecture	"play school", mindless jumping from one interest to another, thin substance, inconsistent and discontinuous organization, lack of basic knowledge and skills, superficial content	implementation problem, lack of affective component, pupils are not junior scientists, social studies extends beyond the social sciences, lack of everyday life skills	difficult role for the teacher, danger of opinionation at the expense of analysis in depth, too much discussion, too little written work	too much emphasis on the "I" and "me", lack of systematic content, lack of cognitive component, danger of ignoring real issues and social problems	too much emphasis on "fun and games", too time consuming. The emphasis on social problems may create an overly critical, negative or pessimistic climate.	danger of developing short-sighted nationalism, lack of global concerns

Figure 1. Characteristics of program types in social studies education. (cont'd)

2

The Social Studies in Canada

George Tomkins

INTRODUCTION: TWENTIETH CENTURY ORIGINS AND DEVELOPMENT

"Social Studies" first came into use as a curriculum term in the United States in the early years of this century. By 1911 it was being applied to the learning of history, commercial geography, politics, civics, economics and sociology. In practice there, and shortly in some Canadian provinces, it denoted "correlated" or "fused" subjects, mainly geography, history and civics and was largely confined to the elementary level. By 1930, Social Studies was a common curriculum term in the western provinces and in 1937 was introduced into Ontario. Its use at the secondary level has been almost entirely restricted to the western provinces where typically it has served as an "umbrella" term to refer to separate subjects, mainly history and geography, concerned with the study of society and social phenomena. In this last sense and regardless of any official definitions or use, the term has everywhere come to denote any subjects, provincial courses of study or programs in Canada focused on "man and society."[1]

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[1]I am grateful to Mr. Tim Dunn of McBride Secondary School, McBride, British Columbia, an experienced social studies teacher, for his assistance in the writing of this chapter. An important source for the historical discussion has been E. J. Quick, "The Development of Geography and History Curricula in the Elementary Schools of Ontario, 1846–1966," unpublished Ed.D. thesis, University of Toronto (1967).

In all provinces, social studies at the elementary level was first associated with new child-centered trends in the curriculum that emphasized correlation or integration of subject matter. With its own broad spectrum of content, social studies seemed an ideal means of linking content from the traditional elementary school subjects through the organization of "units" and "enterprises." Such organization underscored the emphasis given to teaching methods by the child-centered or "progressive" educators of the 1920s and the 1930s. In Alberta in 1936 when the Department of Education announced a new program of studies for the elementary schools, the "enterprise" approach was defined as follows:

> The name "enterprise" has been chosen to designate . . . "doing an activity . . . " An enterprise is a definite undertaking; teachers and pupils agree upon it and tacitly promise to carry it through as agreed. An enterprise is an undertaking chosen, after consideration for its interest and value, carefully planned in advance, carried out according to plan, and brought to a definite conclusion, after which some reckoning of gains is made . . . Each enterprise involves planning, the organization of ideas and materials, and cooperation. Enterprise includes both mental and manual work, the collection of information and the practice of skills. (p. 288)

The theory, based on the famous project method of H. Kilpatrick, was developed by an Alberta normal school instructor, Dr. Donalda J. Dickie in her textbook, *The Enterprise in Theory and Practice* (1941), which became required reading in teacher training programs across Canada. Ontario adopted an "activity curriculum" in 1937, borrowing heavily from the Alberta program developed a few years earlier (Patterson, 1970, p. 378). A similar trend was evident in British Columbia by 1939 in a program of studies which referred to "integrating and correlating subjects," "learning by doing" and the "experience curriculum." In the same year, Saskatchewan made the enterprise the basis of the elementary school curriculum. In New Brunswick the program of studies (1937) stressed that,

> There must be provision for the child to *do* things . . . With the organization of work around comprehensive projects of the class or of pupils, more active and social experience may be enjoyed by the children. (p. 71)

Beyond the elementary grades, i.e., beyond Grade VI during the 1930s, change was less comprehensive and stressed teaching methods involving debates, committee work, discussion and forums within the confines of the traditional social studies subjects. Alberta again played a pioneering role in attempting to extend the enterprise philosophy to the intermediate grades (VII, VIII and IX) by proclaiming that,

> The basic principle of procedure in this course is that learning is an active process. The outline abounds in activities that call for pupil experimentation, individual research and creative self-expression. The social studies classroom instead of being a place where children "learn" history, geography and civics, is to be a real laboratory, where co-operation, initiative, originality and responsibility are developed. (1936, p. 367)

In Canada during the period between the wars, and especially in the 1935–45 period, common simultaneous trends were occurring in the elementary school social studies curriculum in most provinces, at least as revealed in courses of study, program guides and other documents issued by departments of education. How far these trends were actualized in the classroom is more doubtful. Even in the vanguard province of Alberta, Patterson notes that "the extent to which progressive education truly penetrated the basic conservatism of Alberta is debatable . . . . While the ideas and terminology gained popularity, they did not gain a strong hold in the schools." The new methods required skills for which teachers were unprepared at a time when the typical Canadian elementary teacher was likely to have at best a high school leaving diploma supplemented by a few months of normal school training. In Ontario, a system of formal teaching methods derived from the German philosopher Herbart by his European and North American disciples served as the basis for teaching several generations of social studies teachers and lasted into the 1950s. This system, utilizing a five-stage model of Preparation, Presentation, Comparison, Generalization and Application was supplemented by teachers' manuals in history and geography which set out the details of content and method in topical sequence, thus reinforcing curricular uniformity. Reinforcement of uniformity also resulted from the single prescribed textbook and province-wide examinations. Centralization of this kind in Ontario and the other provinces belied the ideals of progressive social studies educators even while it was imposed in the name of those same ideals.

Sir Fred Clarke, a British observer of the Canadian scene, was reassured that the teaching of the cultural heritage had never been abandoned, praising a school system that, regardless of provincial differences, reflected a high degree of subject uniformity and standards of achievement ("Education in Canada," 1935, pp. 309–321). High school drop-out rates would remain high right until the early 1960s. From the 1920s onward, social studies at this level remained essentially history, civics and a little geography. Geography virtually disappeared from the curriculum outside Ontario, its physical component becoming absorbed by earth science while a "places and products" commercial geography retained a precarious foothold. During the 1960s and 1970s this subject would undergo a revival in the high schools of most provinces.

The term "social studies" has seemingly had more negative connotations in the eastern than in the western provinces. Thus, the

teachers' associations in Ontario are organized into separate History and Geography sections whereas the Social Studies Council of the Alberta Teachers' Association unites all teachers of this subject area, a fact also true of the other western provinces. In Ontario, high school subject matter departments are the basis for organizing the teaching work and even in teacher training programs this same separation is evident. Alberta has developed more scope across the variety of the social sciences, including history and Canadian Studies, and has pioneered in values education in recent years. Since 1970, however, there has been some convergence among eastern and western provinces in all these trends. Ontario has introduced courses in World Religions, Politics and Urban Studies and established a high school graduation requirement in Canadian Studies in 1975. As in Alberta, values or moral education has been promoted in association with the social studies, among other subjects. Nova Scotia now has a Canadian Studies requirement similar to that of Ontario.

In summary, at this point we can say that, at a theoretical level, the problem of defining the social studies has arisen out of the difficulties of identifying its nature and the purposes it should serve in the curriculum. The term is often used synonymously with "social education" but since all education and schooling are ultimately social in purpose, this definition is not always helpful. The goal of "citizenship" probably comes closer than any other to identifying the purposes that Canadians have usually believed the social studies should serve, even though few might agree on what a "good" citizen (or good Canadian) is.

CITIZENSHIP AS A GOAL IN CANADIAN SOCIETY AND EDUCATION — AN HISTORICAL PERSPECTIVE

At the very beginning of Canadian society, we may note that in New France education was expected to "render children good servants of the King . . . and of God." In Upper Canada later, "morality" and "patriotism" encompassed what we now call "citizenship" and both were linked with the need for children to learn their cultural heritage as a means of ensuring the survival of the society. The cultural heritage was implicitly defined as the study of religion and the Bible (which was often the chief textbook), and the development of loyalty to British institutions. In 1825, the General Board of Education purchased and distributed the *Chief Truths of the Christian Religion*, the Church of England character of which was reinforced by Mayor's *Spelling Book*, described as "imbued with approved sentiments" (Parvin, 1965, pp. 8-9). Biblical history was likely to be the child's first introduction to general history. Geography frequently began with the study of biblical lands. Survival was linked to fears of Americanization exemplified by the widespread use of textbooks from the United States. Canadian children in the absence of British textbooks learned from American books that described the neighbouring population "as the most free and enlightened under heaven" (Hodgins, 1896, p. 3). It was even argued that such textbooks had contributed to the 1837–38 rebellions.

American books were replaced after 1846 by the Irish National Readers which gave a strong emphasis to geography and history although critics such as George Brown denounced them as equally unsuited to Canadian use. School readers in this period were comprehensive textbooks covering many subjects of the curriculum including literature, history, geography and science. The Irish Readers promoted the standardization of the course of study across Upper Canada thus helping to establish a Canadian tradition of curriculum uniformity and centralized control. In due course, foreign books were "Canadianized," a process that has continued to our own day. The Ryerson Readers of the 1860s have been called "the first authorized Readers which even remotely deserve the name Canadian, because they were the first to instill definitely national ideals into Canadian youth" (W. Sherwood Fox, as quoted by Parvin, p. 40). However, they retained much material from the Irish Readers together with stories from the famous McGuffey American series with their Protestant Christian moral outlook.

Centralized control was reinforced by an examination system that included such questions as these, set for Toronto high school entrance in the 1860s: "Name the islands and lakes of South America;" "Give the names of the Kings of Rome in order of succession." Such "Capes and Bays" geography and "Kings and Battles" history was often based on textbooks akin to biblical catechisms using a question and answer format such as the following found in Hodgins' *Easy Lessons in General Geography*, published in Montreal in 1865:

Q.: Are all the nations equally civilized?

A.: No, some are uncivilized, others are half–civilized.

Q.: How do nations become fully civilized?

A.: By means of the religion of the Bible aided by education.

A methodology of teaching was developed based on such devices as "Formula for Describing a State or Country" or "Questions for the Analysis of Any Reign." The later emergence of social studies as a concept was presaged by recognition that geography and history must complement each other and be regarded as "sister studies" (Quick, 1967, p. 99).

As Confederation approached, the need for a national, i.e., Canadian emphasis in the curriculum became recognized. Increasing links among the British North American colonies made essential "a fuller acquaintance with the mutual history, conditions and capabilities of each." So wrote J. G. Hodgins whose *Geography and History of British North America* published in 1857, was one of the earliest Canadian authored and published textbooks. Significantly, it devoted an equal number of pages to sketches of French and British rule in Canada and attempted to reconcile their heritages in the new land.

After Confederation, the Ontario system—which would soon profoundly influence the new western provinces—became more centralized and uniform. A major goal of the program of studies was to provide "Some knowledge of Geography and History, of the Civil Government and Institutions of our own Country and in all cases, of the first principles of Christian Morals, as essential to every honest man and good citizen" (Quick, p. 72.). Specific prescribed learnings were similar to modern "behavioral objectives" as the pupils were expected "To be able to point out on a map of the World each Continent and Ocean, and to know which part of the map is North, East, South or West."

Despite the growing emphasis on Canadian history, English history continued to dominate the curriculum after Confederation. George W. Ross, a former teacher and school inspector, Minister of Educaton for Ontario (and future premier), asked, "By what species of national depreciation . . . (is) Canadian history . . . virtually excluded from our public schools?" ("Dominion Education Association," 1892, pp. 51-52). In 1893–95 the Dominion Education Association persuaded the teachers' associations and provincial governments to sponsor a competition for a common textbook in Canadian history that would reflect a Dominion viewpoint and not unduly stress provincial differences. The book selected was W. H. P. Clement's *The History of the Dominion of Canada*. Published in 1897, it was immediately authorized for use in Nova Scotia, Quebec, Ontario and Manitoba but had short-lived success. Then, as now, the provinces guarded their curriculum prerogatives with the result that "Canadianization" of texts led to "provincialization," i.e., to the preparation of special provincial editions of books initially published and authorized in a single province, usually Ontario.

From 1899 onwards, the celebration of Empire Day reinforced the "imperial curriculum" as loyalty to the British Empire overrode distinctively Canadian loyalties. Recitations, singing, parades and flag rituals were part of "a national patriotic scheme of education" that was paradoxically British in content and American in form — and thus, it might be said, typically Canadian. School textbooks were likewise imperialist: a 1927 Ontario geography text "provincialized" for use in other provinces, described France as "our neighbour across the channel" (Cornish, 1927, p. 209). During the period before World War I, Canadianization became associated with efforts to assimilate vast numbers of European immigrants whose arrival foreshadowed the emergence of multiculturalism as a major concern in our social studies curricula today. In this early period, however, multiculturalism and ethnicity had no place in curricula except when particular cultural groups, notably those of Slav origin, were described as millstones inhibiting efforts "to build up, beautify and improve the country" (Palmer & Troper, 1973, p. 18).

Canadianization was only part of a process, associated with urbanization and industrialization, that was transforming Canadian

society and schooling by 1920. A more child–centered, activity oriented curriculum, with new subjects, e.g., manual training, home economics and temperance education, and new teaching methods, was introduced. As we have seen, the new methods and the correlation of subjects led to the emergence of the social studies in the elementary grades, starting with the western provinces.

Gradually, Canadians became more explicit in defining "citizenship" as a legitimate goal of their schools. During the 1920s and the 1930s when in theory the new methods became the vogue, this goal became the underlying rationale for the new programs. The development of "intelligent, responsible and socially conscious citizens" became "the great purpose of all our work" in British Columbia junior high schools during this period.

In Ontario in 1934, as described by Quick, three years before the activity curriculum was introduced, the Deputy Minister of Education, Duncan McArthur, probably expressed a view common among Canadian educators when he declared that "the structure of good citizenship . . . must be laid in the schools." The social studies would be central to achieving this purpose which required that the curriculum "create and promote right social attitudes."

This view of citizenship as a social studies goal marked a sharp break with earlier views that had emphasized the acquisition of knowledge as the chief means of inculcating loyalty and patriotism. By the early 1950s a still broader concept of citizenship education was suggested by the following aim of the Ontario course of study:

> A respect for peoples and individuals unprejudiced by qualities of race, colour, class, creed or national origin. (1950, p. 39)

This goal and those promulgated in all provinces since have served to define a modern tradition of citizenship education that rejects the inculcation of specific beliefs as incompatible with a pluralistic society. Instead, the stress is on attitudes and on the development of intellectual or inquiry skills. Again, this has been at least the theory but the formalism of Canadian classrooms and the rote learning of traditional content have attenuated such an approach.

THE MODERN SOCIAL STUDIES CURRICULUM: STABILITY AND CHANGE, DIRECTIONS AND ISSUES

After 1950, conservative criticisms of education portended a more subject–centered approach that would become influential by 1960. Dr. Hilda Neatby, a Saskatchewan historian, in her best selling book *So Little for the Mind* (1953) described the social studies as "the truly typical part of the progressive curriculum with its obsession for indoctrination." Neither she nor her critics who accused her of an "armchair investigation" could take much comfort from Hodgetts' later investigation of Canadian Studies (defined as history and civics) published under the title *What Culture? What Heritage?* (1968). This

was the largest investigation of any subject area ever conducted in Canada. Hodgetts' account of the stifling teaching methods and boredom and apathy evident in so many of the 1,000 classrooms visited belied alike the optimism of "progressives" and the harsh criticism of those conservatives who had characterized schools as "glorified play pens."

After 1960, a more subject–centered regime arose in the United States out of demands for a more rigorous curriculum that reflected shock and dismay at alleged Soviet scientific/military supremacy symbolized by the launching of the first space satellite, Sputnik, in 1957. These demands were a dramatic illustration for social studies teachers of the relationship between social change and the curriculum. Considerable intellectual (and educational) confusion resulted from efforts to base the "new" social studies on the structure of the parent disciplines: history, geography, sociology, anthropology, political science and economics. New curricula were developed based on the mastery of key concepts and inquiry methods and purportedly providing the opportunity for the child to replicate at his own level the inquiry of the research scholar. Canadian educators, lacking federal and private financial resources for curriculum development, latched on to the new American curricula; thus such projects as Bruner's *Man: A Course of Study*, Fenton's *Social Studies Program for Able Students* and *The High School Geography Project* became possibly the best known in this country, although there is little data available concerning the full extent of their use and effectiveness.

The new social studies encouraged the introduction of new subjects, or old subjects in new forms, so that by the 1970s courses under such labels as "Urban Studies," "World Politics," "Man and Society" and "World Religions" were appearing as noted earlier in Ontario and in various provinces. History and geography remained the core of the curriculum, revitalized in part by new thrusts in these disciplines at the university level. Geography became more scientific and less descriptive. A greater emphasis on school geography, especially in Ontario, made this one social studies area in which Canadian teachers were in advance of their American colleagues. Two Canadian geographic educators, Carswell and Gunn, served on the staff of the High School Geography Project. The recent publication by Wolforth, Choquette and Villemore (see bibliography) illustrates the progress and needs in geographic education and reports on research in such areas as children's map–reading abilities, place perception and spatial cognition. The new social history, sometimes referred to as "history from the bottom up," focuses scholarly attention on the history of ordinary people and social groups and movements previously ignored.

An emphasis on Canadian Studies, initially sparked by Hodgetts' report, was fuelled by increasing apprehension about the future of Canada arising out of concerns about Americanization and resurgent francophone nationalism in Quebec. The view that American textbooks

were instilling in young Canadians "the idea that the United States is the centre of the world" ("Toronto Star," 1972) was reminiscent of nineteenth century anglophone concern for survival. The fear that social education might be a divisive rather than a binding force in Canadian society was confirmed for some by the new emphasis in Quebec on "national," i.e., québecois, history. This emphasis was reminiscent of nineteenth century francophone concern for "la survivance" that had sparked the first writing and teaching of history in Quebec more than a century earlier.

Inevitably new concepts and new responsibilities have sharpened old controversies about both the nature and goals of the social studies. Broadly speaking, contemporary provincial curricula reflect two views: a "knowledge-based" approach, sometimes with overtones of indoctrination, of which "responsible citizenship" is a by-product; a more recent "skill-based" approach stressing as noted earlier the acquisition of broad skills that will produce the effective citizen-in-action. While the rationales for these approaches often overlap, the former continues to put faith in the traditional academic subjects and more formal teaching methods, while the latter stresses skills and informal methods. The first view argues for a curriculum that will transmit traditional beliefs and socialize the young to a positive identification with their heritage. Educators adopting the second view stress the development of intellectual skills, e.g., "critical thinking" and other skills including problem solving, research expertise and reporting that will enable the individual to cope effectively in a pluralistic society. Using the concepts and methods of history and the social sciences, students will learn to understand the world around them and thus make more informed decisions about public affairs. In this approach, the old civics has been de-emphasized with the result, critics charge, that students lack a factual knowledge of the governing process in Canada. Despite the convergence noted earlier between the eastern and western provinces, it probably remains true that the former, exemplified by Ontario, stress a traditional knowledge-based "cultural heritage" approach while the latter, exemplified by Alberta, stress a more skill-based approach. One result of the new concern about civic education has been a comparative boom in political socialization research designed to appraise children's knowledge, attitudes, perceptions and values related to the political system. The collections edited by Pammett and Whittington and by Zureik and Pike testify to this boom (see bibliography). Dhand has assembled two volumes in the most comprehensive report, covering the period 1960–1977, of social studies research in Canadian universities and has identified major research needs in the field (see bibliography).

Conflict over approaches to teaching the social studies masks the fact that there is substantial agreement over both goals and content. Disagreement is more over the *means* of attaining the goals. The extent of agreement is indicated by the similarity of content in the various

provinces regardless of how goals are stated or what teaching methods or strategies are advocated. At the primary level, children learn about the family, neighbourhood and community as social units and about the roles of individuals who make up the community. During the intermediate grades, the focus shifts from the study of the local community to communities and societies of other times and places. The native peoples, explorers and early Canadian settlement are time-honoured topics but provincial studies, e.g., "Alberta Studies" are gaining wide acceptance. Alberta Studies are in the context of an emphasis on Canadian Studies in a new, articulated program (1978) based on the teaching of skills and the study of values using comprehensive content ranging widely across human cultures in time and place. Alberta, true to its tradition, has thus made possibly the most ambitious attempt to combine a knowledge-based with a skill-based approach to the social studies. In British Columbia middle grades (VII through IX) social studies begins with a history of the Ancient World and then moves through the Middle Ages and Renaissance to a study of the Modern Industrial World. In Ontario, studies of Canada emphasizing multiculturalism dominate the history program in these grades; geography also includes the study of Canada and the United States together with studies of the southern lands and Eurasia.

Canadian content has tended since 1975 to dominate senior high school social studies, although the material is often of a comparative nature. Modern world history remains popular and concentrates on the concepts of revolution, industrialization, imperialism, ideologies and war. World geography continues to be offered as a standard course in some provinces. Courses tend to remain Europe-centered although more attention is now being given to non-Western cultures. Surprisingly limited attention appears to be given to the study of the United States. The new social sciences, especially sociology, economics and political science, provide opportunities to examine contemporary issues such as poverty, crime, cultural conflict, foreign ownership, labour/management relations and party politics. Even so, and despite the growth of social history, such topics as labour history and women's history, noted earlier, remain comparatively neglected in Canadian curricula. Values education, pioneered in Alberta, has taken various, often controversial forms in several provinces. Sometimes called "moral education," controversy has arisen from the effort to apply "moral reasoning" skills to a consideration of such topics as racial prejudice, minority rights and other formerly "closed areas" of the curriculum. These topics are sometimes dealt with in other subject areas such as literature. General business, consumer economics and law provide factual information, often to academically less able students.

CURRICULUM POLICY IN THE SOCIAL STUDIES: SOURCES AND INFLUENCES

While a detailed discussion of the process of curriculum making and the basis of curriculum policy in the social studies is beyond the scope of this chapter, it may be in order to make reference to how curriculum development occurs that results in programs and courses of the type described above. On the face of it, development seems deceptively simple and highly rational. A long tradition of centralization in Canadian education reinforces this impression. We have seen that for several generations the prescribed course of study, based on the single textbook and monitored by province-wide examinations, was a hallmark of a system that seemed orderly and closed. Since 1960 decentralization has modified these characteristics and curriculum development has seemingly become more open as teachers, professors, trustees and occasionally even lay people have been invited to participate in the process. However, responsibility still rests with provincial ministries or departments of education which must inevitably reflect to some degree the diverse political pressures that are increasingly brought to bear on public education. Response to these pressures is frequently on an ad hoc basis in order to meet demands generated by seemingly broad but sometimes ephemeral public concern or to meet those generated by pressure groups of various kinds. Because these demands are often of a social character, the social studies curriculum is probably more subject to them than are most areas of curriculum.

Canadian Studies is an interesting example of the modern curriculum development process. Public concern about the future of Confederation led by the late 1960s to demands for more and better Canadian content in the curriculum. Out of these demands grew the Canadian Studies movement, which at the political level shortly led to mandatory requirements in various provinces in the form of program changes, new programs, new courses, new materials and the like. In Ontario, for example, following the announcement in 1974 of a compulsory Canadian Studies requirement for high school graduation, a flurry of ad hoc activity ensued at the local level as school boards, administrators and teachers sought to modify their programs to bring them in line with the new demand.

The emphasis during the early 1970s on bilingualism, biculturalism and multiculturalism reflected analagous public concerns about the changing nature of Canadian society that, again, led to demands for curriculum change that had many implications for the social studies curriculum. In a word, it can be said that public beliefs, attitudes and values leading to expressions of public concern that come to be reflected at the political and administrative levels may frequently be starting points for curriculum change. As suggested above, curricular response may often be on an ad hoc basis, partly because directives issued by ministries are sometimes very broad and general while at the

same time demands are made for immediate action for which teachers may be ill–prepared. From the teacher's viewpoint, little lead time may be provided for making curriculum change, while support services, in–service training and teaching materials may be lacking. These and other factors suggest why curriculum development may be less rational than it appears to be.

In the circumstances described, pressure and interest groups of various kinds may attempt to influence curriculum change. Concern for multiculturalism, for example, has led ethnic groups in some provinces to exert pressure for more attention to their respective languages and heritages in the curriculum. These groups are often represented by voluntary private or quasi–public organizations supported by various combinations of private and public funding. Likewise, representatives of labour, business and women's groups, among others, have pressed in recent years for attention to their concerns in the social studies and related curriculum areas. All these pressures may be entirely legitimate on societal, logical and other grounds but they are not necessarily conducive to rational curriculum development. Nor are they necessarily conducive to the efficacy of so–called "systems approaches," i.e., to the kind of neat, linear curriculum development implied by an orderly specification of objectives, careful selection of related content, the identification of teaching materials and strategies and the systematic evaluation of outcomes.

The range of demands now placed on the social studies not only poses the obvious problem of an overloaded curriculum. Frequently these demands may operate at cross–purposes. Thus the attempt to provide students with a more positive concept of a poorly–regarded ethnic group which happens to be one in which women have low status may collide with attempts elsewhere in the curriculum to provide a more positive view of the role of women in society. In British Columbia by the mid–'70s, the demand by various groups for more attention to values in the curriculum was interpreted very differently by those promoting "values schools" designed to inculcate specific social and religious norms as compared with those promoting "moral education" of the type referred to earlier in this chapter. In Ontario in 1977, a new curriculum guideline in Canadian history provoked a rash of public controversy which broke out in the press over the issue of "appreciation" of the Canadian heritage as a legitimate curriculum goal (Toronto Globe and Mail, September 6, 1977). Academic historians took issue with Ministry of Educaton officials on the grounds that "appreciation" implied a type of indoctrination that would inevitably lead to the teaching of an intellectually unsound, distorted Canadian history.

Overloaded curricula and goals that are (or may appear to be) at cross–purposes lead to compromises and to curriculum development by accretion or by what has been called "incrementalism." Decentralization of curricula in the early '70s was a strategy used by

most Canadian ministries of education (aided, abetted or pressured by teachers' federations) to meet demands for greater diversity in the social studies curriculum. Teachers in some provinces were permitted to develop local courses approved by their school boards and ministries. Alberta and Saskatchewan teachers were required to develop one quarter of each course around issues of interest to their students. By the late 1970s a more conservative trend in education was causing some reversion to centralization although the wider latitude gained earlier by teachers seemed to be largely retained. More serious in the eyes of many social studies teachers was the accompanying "back to basics" movement—serious because on the one hand social studies did not seem to be regarded as a "basic" in some administrative and political quarters while, on the other, the movement often implied a return to the teaching of unrelated factual information and rote learning that had bedevilled the field for so long. Declining enrollments are another current factor likely to affect curriculum development and change in the social studies. For example, the range of optional courses available may be reduced due to insufficient numbers of students to sustain them or due to a smaller number of specialist teachers.

The demand for "accountability" has led to a new emphasis on evaluation following the virtual abandonment after 1970 of province–wide examinations in most jurisdictions. Evaluation now often takes the form of "assessment" using sample student populations to measure the efficacy of teaching. In 1978, Aoki led a British Columbia contract team that assessed the social studies in that province. As a broad–scale assessment not only of student achievement but of student, teacher, parent and community views of the social studies, including goals, teaching methods and materials, it was an exemplary effort on the Canadian scene. Unfortunately there seemed little official recognition of or response to the serious philosophical issues raised by the assessment.

The process so far described pertains to what can be called curriculum development at the official, i.e., ministerial or department levels and its interpretation and implementation at the local, i.e., district, school and classroom levels. Increasingly, unofficial (or non–official) influences operate, sometimes representing the various interest or pressure groups noted and in turn reflecting political and public concerns. Provincial departments other than education and their agencies are an example of such non–official influences. Thus, in Ontario, the Human Rights Commission has indirectly influenced the social studies curriculum by encouraging school systems to attend to the problem of racism in their jurisdictions. The Council of Ministers of Education, Canada (CMEC), a body that has no formal constitutional status, has through collective action representing its constituent members surveyed the status of Canadian Studies programs, funded Canadian Studies projects and encouraged some interprovincial cooperation in this curriculum area, some of it in

cooperation with the Federal Government. In 1980, the Council made a survey of social studies curricula across the country with the apparent hope of informally encouraging a greater degree of uniformity among programs and courses of study.

Although the Federal Government is constitutionally debarred from a formal or official role in Canadian school systems, inairectly various activities of its departments and agencies have long had impact on social studies curricula. For decades many Canadian social studies teachers have utilized CBC school broadcasts and National Film Board materials, as well as Federal Government publications. During the 1970s, the Canada Council funded several projects of the Canada Studies Foundation. Since 1975, the latter organization has received the greater part of its budget from the Department of the Secretary of State. In 1978, the Foundation published *Teaching Canada for the '80s* by Hodgetts and Gallagher (see bibliography) designed to promote "pan–Canadian" perspectives in civic education through inter-disciplinary studies examining the environment, the political and economic systems and specific public issues of national scope. This framework was adopted as the main rationale and objective of the new national program of support for Canadian Studies announced by the Secretary of State in 1981.

The new program was an extension of earlier initiatives taken by the department to implement Federal policy respecting bilingualism and biculturalism and multiculturalism. The 1970s saw the establishment of a variety of federal travel and exchange programs for students that could be and often were used by social studies teachers to enrich or extend their formal curricula. Following the publication of the Report of the Commission on Canadian Studies, the so–called Symons Report (*"To Know Ourselves"*, Ottawa, 1976), federal support for Canadian Studies became more explicit, a policy also sparked by the growing national unity crisis of the period. Thus, as at the official provincial ministerial levels, federal efforts to influence school curricula ultimately reflect public and political concerns.

Universities, now mostly funded from provincial and federal sources, are quasi–public agencies that influence curriculum development. Traditionally, they exerted this influence through admission requirements determined by entrance examinations. Until recently the latter were administered by provincial departments of education with university professors serving as examiners and markers. In most provinces, this system has been replaced by in–school evaluations made by teachers. Universities still have considerable influence on the curriculum through the subjects and standards they accept for entrance. In the social studies, the high prestige enjoyed by history in university curricula made that subject important in school curricula for decades, as illustrated by the fact that until recently it was required for high school graduation in most provinces. By contrast, as long as geography and the social sciences had low status in the

universities, they had similar low status in the schools. It is no coincidence that the successful competition of these disciplines with history in the universities and their acceptance as respectable entrance subjects since 1960 has led to their firm establishment, especially of geography, in many provincial curricula.

Members of university faculties often serve on provincial and local curriculum committees or as consultants to these bodies and thereby may directly influence the social studies curriculum. Textbooks and other curriculum materials are frequently written by university faculty members who thereby have another sometimes powerful source of influence. Finally, through content and methods courses offered to both prospective (pre-service) and practicing (in-service) teachers universities have a considerable voice in influencing both what is taught and how it is taught in the social studies. How far that voice is actually heard remains moot.

The private sector has no little influence on curriculum development in Canada. Publishers are the most obvious source of such influence. This is hardly surprising, given the assumption that the textbook and teaching materials are often powerful determinants of the curriculum and that for some teachers they are nearly synonymous with the latter — as suggested, for example by investigations such as those by Hodgetts and Pratt (1975). The lack of indigenous Canadian resources for curriculum development and research, noted earlier in this chapter, led during the 1960s to the use of materials from American projects, marketed by multinational publishers. Since in any case these publishers dominate the Canadian educational market, they serve as an interesting example of a non-Canadian source of influence on the social studies curriculum. Moreover, and ironically, because the original projects out of which these non-Canadian materials emanated were often massively funded by the U.S. federal government (as in the three examples cited earlier in this chapter) it is arguable that that government has indirectly had an influence on Canadian curriculum development comparable to our own federal government. Beyond such foreign influence is that which may result from the presence of many non-Canadian faculty in our universities, graduate studies pursued by Canadian social studies teachers and faculty members elsewhere, mainly in the United States, attendance by Canadians at meeting on the National Council for the Social Studies and their use of such literature as *Social Education*, the journal of that organization. Most of these influences are no doubt extremely variable, largely informal and probably non-measurable but they cannot be discounted. In 1978, a Canadian, Dr. C. K. Curtis of the University of British Columbia won the N. C. S. S. Exemplary Dissertation Award for his study of citizenship education for slow learners.

Concern for a greater Canadian emphasis about racist, sexist and other cultural biases has led ministries and school boards to scrutinize materials more closely, using systematic procedures such as rating

scales, analysis systems and guidelines of various kinds. British Columbia textbooks and materials selection and evaluation methods now take explicit note of "social awareness" criteria. Ontario's recent guidelines to authors and publishers (1981) is a sophisticated example of the genre. Inevitably such procedures raise the issue of censorship and underscore the growing conflict over what should be taught in the schools of a pluralistic society. Canadian social studies teachers, unlike their colleagues who teach literature have to date been relatively free of such conflict, a fact that may only attest to the blandness of the available materials. A related issue of growing concern is the promotion and use of materials produced by special interest groups which distribute large amounts of free and attractive but rarely objective resources on a variety of questions such as energy policy.

Other private sector influences on the social studies curriculum have become noticeable, at least since the organization of the Canada Studies Foundation which received about eighty per cent of its support from corporations, individuals and other privately-financed foundations. Since 1975, the provincial and federal governments have supplied most of the support. The Canadian Foundation for Economic Education, organized in 1974 and entirely privately financed, represents an effort by business, labour and educational interests to influence the social studies curriculum on a national scale. In several provinces, private support has been extended to individual projects on mining, forestry and energy studies to develop materials and processes that will have an impact on curricula. Such support represents more formal and ostensibly more disinterested efforts to influence curricula than the simple distribution of materials described above.

Finally, we may note teachers' federations, their provincial social studies organizations, and their various journals as professional efforts to influence the curriculum. On a national scale, the emergence of the Canadian Association for the Social Studies (CASS) while uninvolved to date in any effort formally to exert curricular influence does attest to the emergence of a true national community among anglophone social studies educators, as does the remarkable success of *The History and Social Science Teacher*, the premier Canadian journal in the field. Francophone social studies teachers have their own organizations and journals but there has been an encouraging amount of interaction between members of the two language communities in recent years. All the trends noted suggest that Canadian social studies teachers can face the future with renewed determination to promote civic education ever more effectively. In so doing, they are increasingly aware of the fact that curriculum policy making and development are complex processes subject to a wide range of influences emanating from sources as diverse as Canadian society itself.

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3

Toward a Global Perspective

James A. Brown

The United Nations has "call(ed) on leaders of public opinion, on educators, on all interested bodies, to contribute to an increased public awareness of both the origins and severity of the critical situation facing mankind today" (United Nations meeting, 1976, p. 4). This critical situation is the result of an increasing number of problems which are world-wide in scope. Some are present in Canada—inflation, unemployment, pollution, and intergroup conflict. Others which Canadians, as fellow members of the global community, have a responsibility to help alleviate, are particularly prevalent elsewhere—overpopulation, starvation, racial oppression, and international conflict.

To confront these pervasive and devastating situations, largely of man's own making, a change in our attitudes and behavior is essential. A global perspective and a sense of community must be developed. The role that educators can play in encouraging this process is clearly an essential one.

"Probably the most important task facing schools in modern world society is to elicit from all their members a strong commitment to global social change beneficial to the whole of humanity" (Medellin, 1976, p. 33). Schools are attempting to meet this challenge in

curriculum areas variously named—international, transnational, intercultural, cross–cultural, and peace education. The term global education is used here because it communicates a clearer conception of the scope and concerns inherent in the field.

Global education is a complex field of study. Like the variety of terms above, there exist various conceptions of its purpose, of the content which should be used, and of the methodologies which would prove most effective. But they all begin from an acknowledged concern with global problems and issues which fall into three main areas: inequalities, conflict, and environmental equilibrium.

A. Inequalities

> It has never been a secret from anyone that some have more than others. In the modern world, it is no secret that some countries have more than other countries. In short, world inequality is a phenomenon about which most men and most groups are quite conscious.
>
> (Wallerstein, 1975, p. 12)

Canada's position in this dichotomy was pointed out by Douglas Roche, M.P., when he stated that "the one–third of humanity in the developed nations consumes more than 60% of the earth's resources. A baby born in Canada will grow up consuming fifty times the resources and energy that a baby in the developing regions will consume . . . . The minority of rich countries get richer at the expense of the multiplying poor" (1977).

To the world's affluent population, which includes most Canadians, a consciousness of their own comfortable position relative to the majority of others in the world has not resulted in a sufficiently strong effort to effect a more equitable global condition. In fact, most global inequities are intensifying. For example, "about six out of every seven human beings in the world live in poverty and the situation is growing worse" (Oliver and Keen, 1978, p. 230). As Robert McNamara put it in 1974: "There is less food per person on the planet today than there was 30 years ago in the midst of a world–wide depression" (1974, p. 631). There is every indication that food production is approaching the desperation stage, when it is considered that "the world population has doubled from two to four billion since 1930, and . . . a fifth billion will be added before the end of the next decade" (Scrimshaw, p. 4). Rich nations commonly lay the blame for malnutrition and poverty on the poor nations for not instituting effective population control programs. Such simplistic explanations of global issues are often misleading. A more thorough knowledge of the background, as provided by the following quotes, will lead to a more realistic examination of possible causes of such situations.

> In the Sahelian region of Africa . . . where drought and famine are rampant, thousands of the best acres and a large share of the scarce water resources are assigned by multi-national agribusiness corporations to the production, not of food stuffs for the native population, but of raw materials and other products for marketing in the developing world.
>
> (World Hunger, 1974, p. 31)

> As late as 1967, the Sahelian country Mali was producing 60,000 tons of food crops. Today locally produced food amounts to only 15,000 tons, while land devoted to cotton and peanuts (largely for export) has increased dramatically. Even so, in Mali, cash crop export revenues do not even cover the price of food imports alone, much less industrial goods.
>
> (George, 1978, p. 1)

> The rich world imports more protein from the poor world than we export to it. Europe for example imports one-third of the African peanut crop to feed to its livestock.
>
> (Lappe, 1975, p. 54)

This pattern results in animals feeding the richer, developed nations using a great deal more of the world's food supply for conversion to meat than that used by the majority of mankind living in poorer, developing nations. Ward and Dubos believe that "it is a sobering commentary on the humanity of our world economy that 'developed' animal pets have the chance of a better diet than all too many 'developing' babies" (1972, p. 196).

B. Conflict

Between 1945 and 1976, about one hundred conflicts in the form of war were fought in the world, killing approximately ten million people from about sixty different countries. Other less concrete forms of conflict—oppression, denial of rights, strikes—are daily occurrences.

Contemporary conflicts may be primarily political, economic, cultural, or racial in nature, involve and influence multiple factors, and have deep-rooted origins. The development of European nation-states involved conflict between church, feudal lords, and merchants. These new nation-states consolidated their entities by developing national cultures, and through the establishment of colonies. Many conflicts arose between the colonizers for control of these new lands. The colonies provided major economic benefits to the mother countries until many, through conflict, attained their independence. Some still exist in a neo-colonial condition where oppression is used to avoid open conflict. Canada's historical development, as well as its continuing challenge to survive as a nation, provides many pertinent examples of intergroup conflict based on political, economic, cultural, and even racial factors.

Conflict, its causes and manifestations, affects our daily lives. Although international tensions and conflicts are often beyond the scope of influence of the individual, one can relate to those having an impact on his/her life. Whether it is conflict on the playground, or between local unions and large multi-national companies, the analysis of parties, goals, and alternate solutions is possible.

In a world where about one in four of all scientists and engineers is engaged in research involving weapons and armaments, peace may be difficult to achieve. And it is important to realize that peace cannot be achieved without alleviating the problems which set the conditions for war, as peace is strongly associated with economic well-being, social justice, and ecological stability. As U Thant observed, "peace, disarmament, justice, human rights, world order, improved conditions for all peoples . . . are interrelated, and an advance in one area benefits all the others" (1970, p. 77).

C. Environmental Equilibrium

> Suppose you own a pond on which a water lily is growing. The lily doubles in size each day. If the lily were allowed to grow unchecked, it would completely cover the pond in 30 days, choking off the other forms of life in the water. For a long time the lily plant seems small and so you decide not to worry about cutting it back until it covers half the pond. On what day will that be? On the 29th day, of course. You have one day to save the pond.
>
> (Meadows, Meadows, Randers, & Behrens, 1972)

This French riddle should turn one's thoughts to the condition of our "ponds" here in Canada. One hundred forty lakes in Ontario alone have been officially declared dead, and 2500 more *per year* in Ontario and Quebec are in danger. Some rivers no longer produce salmon or other fish. Damaging effluence and air-borne pollutants from Canadian and American factories are responsible for these assaults on our natural environment. The implications of "acid rain" destruction caused by this "worst environmental hazard this country has yet faced" (John Roberts, former federal environment minister, 1980, p. 41) are astounding. Native Indians, who have fished these lakes for centuries by respecting the ecological balance, must abandon their traditional way of life and food source; forest growth may be diminished as in Sweden; soil may be affected; mercury poisoning may be linked to acid rain; people are likely to die from associated respiratory problems; aesthetic and recreational facilities are impaired or destroyed.

The atmosphere, the earth's protective solar shield into which man's activities are increasingly impinging, and the oceans, that part of the earth's filtering system where so much of man's debris settles, are interdependent elements of our vital life-support system. The soils, plants, and other animals are vulnerable and necessary components of

this shared biosphere. Into this setting, mankind has imposed his creations, usually for economic benefit, often as a result of expedient political decisions — cities, factories, automobiles, highways, nuclear power plants, DDT, military weapons, communications systems. Man's ingenuity and technology may lead, if changes are not made, to the creation of an uninhabitable planet. However,

> It is not wholly irrational to hope that the full realization of planetary interdependence—in biosphere and technosphere alike—may begin to affect man in the depths of his capacity of psychic commitment . . . . The new ecological imperative can give a new vision of where man belongs in his final security and his final sense of dignity and identity.
>
> (Ward and Dubos, 1972, p. 218)

GLOBAL EDUCATION

A. Goals and Objectives

The overall goal of global education is to assist students to develop those capacities and abilities necessary for useful and effective citizens of a global society. It would seem that the two concepts "change" and "interdependence" are the most pervasive characteristics of the present and future world. We have much to gain by systematically setting out to teach students to evaluate, react to, and cope with changes in their lives as well as in the world scene, and to understand how their lives and those of all mankind are becoming increasingly interdependent.

The following suggested objectives are designed to facilitate the above overall goal of global education:

1. To develop a positive concept of oneself as an individual who feels secure in a world characterized by diversity.
2. To develop an awareness of oneself as a member of one's own society, and of a global society comprised of a single species of life.
3. To develop an awareness, understanding, and appreciation of the value of the individual, and of basic commonalities, and of how perceptions, values, judgments, and behaviors may differ among individuals and among various societies and cultures.
4. To develop an awareness and understanding of one's interactions with others in one's own and other societies, and of one's impact upon them and their impact upon oneself.
5. To develop an awareness and understanding of major global concerns and problems and how they may relate to one's own life and environment.

6. To develop decision-making skills and action skills which one can use to influence situations involving global concerns, so that one may contribute constructively to an improvement of the total global environment.

The thrust of these objectives is to encourage open-endedness and variety in the development of divergent and flexible thinkers who can best find solutions to unknown future challenges, while coping with the range of values existing in the global community. Instructional objectives, therefore, should reflect the general intentions of the teacher rather than prescribe specific, rigid outcomes. Successful instruction will ensure that "important elements of a global perspective are represented in the group" (Hanvey, p. 2), but it is not intended or expected that every student attain the same level of awareness.

B. The Learner

Initial instructional planning should consider what knowledge, attitudes, and skills the particular students involved bring with them. And although each child has his unique combination of understanding and readiness, certain age-related generalizations are nonetheless useful to consider.

Children learn at a very young age about the wider world, particularly through television. The pre-schooler and early elementary school child usually center on observable, concrete, or physical characteristics of people and places, and tend to stress differences rather than similarities between themselves and others. However, these processes may result in opposing attitudes. One child of six may indicate that he doesn't like certain people because of their skin colour or because their country is too hot, while another child of similar age may indicate a liking for them because of their fancy clothes. Prejudices and misconceptions, often learned from family, peers, or the media may hinder children in the development of an appreciation of others.

Egocentricity in young children affects their social and moral relationships as their level of mental development prevents them from taking the perspectives of others. Moral judgments are also often based on the concrete. When asked, "When there are quarrels or wars between countries, how can you tell which country is right?", a young child is apt to make a reply such as, "The one who wins is right" (Torney & Morris, 1972, p. 13).

The students in the eight-to-twelve year age range make remarkable progress in interpersonal understanding. Due to the appearance of more developed mental capabilities, the child moves out of his/her egocentric state and is able to understand that others have their own perspectives, opinions, and values. During these years, the child becomes more flexible in perceptions and judgments of others. Attitudes toward others, particularly those having different appearances and customs, are usually quite positive (Torney & Morris,

p. 9). This flexibility and positiveness in attitude, combined with an increased ability to process information, make this a most suitable period in which to deal with contrasting cultures at home and around the world (Brown, 1975, pp. 216–217).

The adolescent capability for more abstract thought and increased perspective-taking enables him/her to develop greater insight into situations, events, and people's behaviour. The superficial, concrete, observable features are less likely to be the basis of understandings and opinions. Piaget and Weil, 1951, found that while young Swiss children might indicate a preference for their country because of its mountains or its flag, the adolescent might mention the system of government as the determining factor.

Adolescents are more concerned with their own role in the prevailing social and cultural scene, and this interest is often transferred to a willingness to consider social, political, and moral situations and inequities in the world scene. In deciding who is right in a conflict between nations or individuals, the adolescent, being more able to see and take the various perspectives involved, is apt to state that, "it depends on your point of view. Nobody can say for sure who is right." These increased mental powers may enable them to not only be aware of the perspectives of other cultures, but to mentally place themselves in another cultural context and view situations and make judgments from that position.

Teachers might consider these levels of intellectual, social, and moral development when planning programs and selecting learning experiences within the capabilities of their students, yet sufficiently challenging to promote further development.

C. Curriculum Organization

The following statements provide important guidelines for developing and implementing global education programs:

1. Global education is a major responsibility of the social studies. However, almost all curriculum areas can promote the achievement of global education goals, whether through content peculiar to specific subjects or through broad themes involving global education concerns which integrate several subjects.

2. Global education should be a continuous and pervasive experience so that students are involved with relevant activities at every grade level at various times throughout each year.

3. Global education should involve affective learning as its emphasis is strongly towards feelings, emotions, attitudes, and values.

4. Global education should not stress the accumulation of factual knowledge. While based on fact, the development of higher levels of understandings and appreciations of the world-wide bio–physical and socio–cultural systems should be the objective.

D. Selecting and Organizing Content

i. Organizing Centres

Global education lessons or units may be developed around key organizing ideas or centres, such as the topics and concepts illustrated in Figure 1.

air pollution	energy depletion
commonalities among people	cultural change
immigration/emigration	culture and language
resource conservation	transcending ethnocentrism
technological influences	cultural diffusion
population growth	power
cross–cultural communication	interaction
urbanization (world–wide)	adjustment
global environment	racism
interdependence	self–concept
norms	acculturation
inequitable distribution of human necessities	values
oppression	refugees

Figure 1. Examples of organizing centres (topics/concepts).

This approach provides a focus within the total scope of global studies. The organizing centres selected can then be used to assist in choosing specific issues or problems, taking into consideration the levels of students' interests and abilities. The alignment of content with appropriate teaching/learning methods will assist in achieving the specified instructional objectives. An overview of the curriculum components discussed is shown in Figure 2.

ii. Content Examples

Content examples from the local, national, and world scenes should be selected to help students understand that global problems are not always located in distant places, nor do they always involve foreign people, and to further reinforce the concept of a unitary global system. As an example, the topics/concepts—immigration/emigration, atmospheric pollution, inequitable distributions of human necessities — have been placed in local, national, and world contexts in Figure 3. Newspapers often provide many current events or situations which are the source of good examples.

GOAL	Global Citizenship	a sense of membership and responsible involvement in the emerging global society
BROAD OBJECTIVES	e.g., To develop an awareness and understanding of major global concerns and problems and how they relate to one's own life and environment	
INSTRUCTIONAL OBJECTIVE	e.g., To make predictions about the future populations of economically poor and wealthy countries	

ORGANIZING AREAS	Global Inequalities	Conflict	Environmental Equilibrium
ORGANIZING CENTRE	e.g., Population Growth		
CONTENT EXAMPLES	e.g., Population and income statistics for several countries covering a broad range of economic levels		

LEARNING ACTIVITIES ORIENTATIONS	Personal /Cultural Understanding	Global Awareness	Global Decision-Making
		–collect population, G.N.P., etc., data for relevant countries –organize and analyze statistics –prepare chart indicating future population trends –write personal statement of the decisions which the findings necessitate	

Figure 2. Planning global education: an overview.

	Global Levels		
Organizing Centres	LOCAL	NATIONAL	WORLD
immigration /emigration	Arrival of a new family into community	Evaluation of Canada's immigration policy	Investigation of reasons for the non-universality of the right to emigrate. Evaluations of specific cases, e.g., Soviet Union
atmospheric pollution	Reduction of pollutants in local factory's effluence	Identification of levels, sources and control of air pollution in major Canadian cities	Investigation of radiation from nuclear energy plants and armaments
inequitable distribution of human necessities	Christmas season identification of one or more needy families in the local community. Provision of a food basket(s)	Identification of groups in Canada who suffer from malnutrition. Exploration of possibilities for assistance	Location of economically poor country and family. Provision of basic necessities

Figure 3. Content examples for organizing centres according to global levels.

E. Learning Activities

i. *The Orientation of Learning Activities*

Three general orientations to global education should guide the selection of learning activities—a *Personal/Cultural Understanding* orientation, a *Global Awareness* orientation, and a *Global Decision Making* orientation (see Figure 4). Each dimension highlights an important area of global learning.

Activities dealing with *each* orientation should be included in a topic, unit, or course if students are to attain a balanced global perspective and be exposed to all the understandings, skills, and values this entails. Some activities may contribute to aspects of more than one orientation. Any group of activities should include a high proportion of those which involve the affective component of learning—feelings, sensitivities, attitudes, values.

Personal/Cultural Understanding	Global Awareness	Global Decision-Making
students develop an understanding of self and others within particular cultural contexts	students describe and explain global conditions	students make choices and decisions which may lead to social action consistent with global education goals

Figure 4. The orientations of global education activities.

ii. Selecting Learning Activities

a. Activities for *Personal/Cultural Understanding*

This dimension involves the individual's understanding of both self and others as unique individuals within specific cultural contexts, having needs of self-esteem and actualization. A basic skill which can enhance these understandings is role-taking ability.

Role-taking allows one to place oneself into the shoes of others both cognitively and affectively. It leads to a better understanding of the assumptions, values, and motivations underlying the behaviour of others. The ultimate achievement would be that of "transpection" — placing oneself in the other person's shoes within the other's culture with its assumptions and values. Examples of common learning activities for this Personal/Cultural Understanding dimension are:

1. Role-taking and role-playing activities—see especially Shaftel and Shaftel (1967) and Fersh (1977).
2. Simulations and gaming within cross-cultural contexts—see *Intercom #75: Teaching Global Issues Through Simulation.*
3. In-depth study and discussion of stories, articles, events, etc. requiring students to view their own and other cultures from various perspectives.

b. Activities for *Global Awareness*

This dimension involves learning activities which assist students to become aware of conditions in various places outside their direct experiences with the local community, and to see the world as a dynamic interrelated system of socio-cultural and bio-physical phenomena. Much knowledge about people, places, and events is needed if students are to form valid conceptions of situations and conditions and to consider problems and issues. It is impossible for students to develop more than superficial opinions about why bottle feeding of babies in third-world countries has overwhelming disadvantages, or why worsening food shortages have occurred in developing world areas where increased technical aid has been given, if

students do not have access to a variety of sources which provide detailed background information.

The activities for this dimension, as for the other two, may be selected and sequenced according to intake, organization, demonstrative, or creative functions. Both Fraenkel (1973) and *Intercom 84/85* (1976) provide many sample activities for each function.

Activities must be well-motivated in terms of the problems or issues to be addressed. A grade five class can learn about global interdependence by analyzing a chocolate bar and its wrapper, and locating and describing the various countries which may have contributed to the total product. Grade nine students might analyze "The World in Development" map (National Film Board and the Canadian International Development Agency) to determine relationships among per capita income, life expectancy, and total population. Senior high school students could investigate, compare, and evaluate the methods followed in two contrasting countries to raise the level of food production.

c. Activities for *Global Decision-Making*

The learning activities for this dimension contribute to skills necessary for choosing a course of action to be taken in alleviating a specific problem. The student is involved in a more active role in a decision-making sequence such as Fair's (1977):

1. Recognizing and clarifying the decision to be made and the issues to be decided,
2. Proposing alternatives,
3. Tracing the probable consequences of each alternative,
4. Recognizing the values reflected by each alternative, evaluating the consequences, and ranking the alternatives,
5. Settling upon a choice, ready to follow as the occasion requires.

Many topics and events lend themselves to this model. Decisions affecting the lives of millions are being made daily by global institutions and political leaders. Who should receive aid? How much? What kind? Should governments spend large percentages of their incomes on armaments? Should birth control regulations be internationalized? Intercom 84/85 and The History and Social Science Teacher, Vol. 17, No. 4, Summer, 1978, provide many worthwhile examples of learning activities for this dimension.

Summary

The global citizens of tomorrow are in today's schools. They will require a global perspective in order to face an increasingly interdependent and changing world. This necessitates the development

of understandings and appreciations of the personal, cultural, and bio–physical interrelatedness of the world, and the acquisition of those skills and values which will lead to decisions to promote a better human environment. The schools cannot hope to achieve all this alone, but they do have a unique and irreplaceable contribution to make.

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APPENDIX A: Selected Support Agencies

Amnesty International Canada,
2101 Algonquin Avenue, Ottawa, Ontario K2A 1T2
613–722–1988

Amnesty International works for the release of prisoners of conscience (those men and women imprisoned for their religious or political beliefs, ethnic origin, race, colour, or sex, who have not committed or advocated violence). In addition, it works for fair and speedy trials for all prisoners, and against torture and degrading treatment. Many local chapters exist across Canada. All Amnesty International members, whether or not they belong to local groups, receive a monthly newsletter which requests specific letters to be written on behalf of prisoners of conscience and victims of torture.

Books, periodicals, and pamphlets, as well as audiovisual materials providing information about all world areas are available.

Canadian Council for International Co–operation (CCIC)
75 Sparks Street, Ottawa, Ontario K1P 5A5
613–235–4331

This is an umbrella organization for most Canadian organizations interested in international co–operation and development education.

It publishes a newsletter and has a "bank" of speakers available for various topics, and is a good organization to act as a clearing house for the exchange of information.

Canadian Hunger Foundation
75 Sparks Street Ottawa, Ontario K1P 5A5
613–237–0180

A distribution service for school and public libraries, and for individual departments within schools is available.

Publications provide up–to–date material on development questions, e.g., land reform, social, justice, education, environment, and trade.

Canadian International Development Agency (CIDA)
200 Promenade du Portage, Hull, Quebec K1A OG4
613–997–6100

CIDA is the agency of the Canadian government responsible for Canada's foreign aid program. It is also interested in increasing the awareness among Canadians of world development issues and its role in promoting development.

CIDA publishes a variety of reports, pamphlets and fact–sheets, as well as a world map that offers economic, social and development data. A list of materials is available on request. Films on development can be borrowed from National Film Board offices across Canada. CIDA has also participated in two learning materials kits listed in Appendix C. Through its Public Participation Program CIDA can help fund non–governmental organizations, institutions and community groups throughout Canada in efforts to increase public interest in development cooperation.

Canadian UNICEF Committee
443 Mt. Pleasant Road, Toronto, Ontario M4S 2L8
416–482–4444.

As an agency of the United Nations, UNICEF's primary concern is for the welfare of children in developing countries.

In Canadian schools, it assists with the organization of programs such as "Canada Fast" in high schools and "Hallowe'en Boxes" in elementary schools.

UNICEF provides periodicals, pamphlets, maps, films and kits to promote the development of a global perspective in students.

Canadian University Service Overseas (CUSO)
c/o Development Education Department
151 Slater Street, Ottawa, Ontario K1P 5H5
613–563–3620

This very large organization, which can assist in many ways, sends Canadians overseas to work in Third World countries. It has a Development Education program, trying to show the social, economic, and political inequalities both within Canada and between Canada and other parts of the world.
Books, periodicals, pamphlets, audio–visual materials, and a development education newsletter can be obtained from the Ottawa office, as can information about speakers from other branches in each province.

Cross–Cultural Learner Centre
533 Clarence Street, London, Ontario
519–679–6281

Its aim is to assist Canadians become more aware of the various cultural, political, and economic relationships among and within nations. It is a resource centre with an extensive collection of slide shows, video tapes, books, periodicals, and vertical files concerning most countries of the world. It also houses the Native Peoples Resource Centre which contains similar materials on Canadian native people. It presents programs for school groups and will assist teachers in preparing and presenting their own courses.

Similar resources are available from:

Edmonton Learner Centre
2nd Floor, 10765–98 Street, Edmonton, Alberta T5H 2P2
403–424–4371

Arusha CrossCultural Centre
223–12 Avenue S.W., Calgary, Alberta T2R 0G9
403–265–2720

IDERA
2524 Cypress Street, Vancouver, British Columbia V6J 3N2
604–732–1496

DEC
427 Bloor Street West, Toronto, Ontario M5F 1X7
416–964–6901

Inter–church Committee for World Development Education
145 First Avenue, Ottawa, Ontario K1S 2G3

Each year this group co–ordinates the "Ten Days for World Development." The staff can assist through the distribution of pamphlets and kits dealing with all

areas of the world. The annual activities focus on a special issue, e.g., food, transnational corporations, etc.

Kits also have a guide for those who want to head discussion groups. Also located at the Toronto office is the *Inter-church Task Force on Canadian and Corporate Responsibility.*

Oxfam-Canada
251 Laurier Avenue West, Ottawa, Ontario K1P 5J6
613-237-5236

Financial assistance is provided to Third World countries. It also has an extensive program of development education within Canada.

An information periodical, "Inside Oxfam," and other useful materials for discussion groups are produced.

United Nations Associations in Canada
63 Sparks Street, Suite 808, Ottawa, Ontario K1P 5A6
613-232-5751

The association has a large supply of books, pamphlets, and posters on world economic, social, and cultural issues. This material has been produced by and for UN organizations and other international bodies.

APPENDIX B: Selected Bibliography

Allen, R. F., Foti, C. P., Ulrich, D. M., & Woolard, S. H. *Deciding how to live on spaceship earth.* Evanston, Ill.: McDougal-Littell, 1973.

Instructional strategies concerned with the development of ethical reasoning skills, a knowledge of alternative commitments, the education of emotions, and the canons of critical inquiry.

Anderson, L. & Becker, J. *The role of social studies in education for peace and respect for human rights.* Paris: UNESCO, 1976.

Focuses on the definition of international education, the role of social studies, and desired curriculum changes.

Berger, Mr. Justice T. *Northern frontier, northern homeland.* Ottawa: Ministry of Supply and Services, 1977.

Volume 1 of the *Mackenzie Valley Pipeline Inquiry Report* offers an excellent analysis of development problems including technical, cultural, social, and economic aspects. A teachers' guide to the use of this report in schools is being prepared by James Lorimer Publishers.

Carpenter, E. *Oh, what a blow that phantom gave me.* New York: Holt, Rinehart & Winston, 1973.

Written by a Canadian anthropologist and communication specialist, this book is an exciting collage of instances, axioms, observations, and insights drawn from cultures all over the world.

Children and international education. Washington: Association for Childhood Education International, 1969.

A useful beginning kit for elementary teachers containing a number of short, highly readable articles such as "Be Sure to Mind Your P's and Q's,"

"Learning About Present–Day Children in Other Cultures," and "Activities of Teachers to Develop International Understanding."

Education for a changing world. *UNICEF News*, New York: UNICEF Information Division, United Nations, 1977, *93*.

An excellent issue of the UNICEF information journal containing articles by several well known authorities who express their viewpoints on the personal, curriculum, and societal aspects of global education. Most issues of this journal have very worthwhile articles.

Ehrlich, P. R. & Ehrlich, A. H. *The end of affluence: A blueprint for your future*. New York: Ballantyne Books, 1974.

Describes how the world system is functioning—cities' population growth, increasing affluence, and faulty use of technology as major factors in the declining quality of life—and offers suggestions for survival.

Global Community and Global Awareness. Madison, J. J.: Global Development Studies Institute, n.d.

Explores ways in which students and teachers can identify both the concrete and abstract linkages (social, cultural, and economic) that they and their communities share with the rest of the world. Included are some 60 exercises which help uncover these connections.

Goodlad, J. I., Klein, F. M., Novotney, J. M., & Tye, K. A. *Towards a mankind school: An adventure in humanistic education*. New York: McGraw–Hill, 1974.

A lucid description of the rationale and plan of a curriculum based on the dignity and development of the individual as the foremost goal of education. See also *Towards a Mankind Curriculum: An Adventure in Humanistic Education* (1971) by the same authors.

Hall, E. T. *The silent language*. New York: Fawcett, 1967.

Useful in helping teachers to understand some of the concepts surrounding culture and communications across cultures.

Hanvey, R. G. An Attainable Global Perspective. Denver: University of Denver, Centre for Teaching International Relations, n.d.

An excellent position paper in which the author defines some elements of a global perspective and states what we need to know and understand if we are to cope with the challenges of an increasingly interdependent world.

Kaufman, D. G. (Ed.). *Developing decision–making skills. Arlington, Virginia: National Council for the Social Studies, 1977.*

King, E. W. The world: Context for teaching in the elementary school. Dubuque, Iowa: W. C. Brown, 1971.

Monez, T. B. Working for peace: Implication for education. In G. Henderson (Ed.), *Education for peace: Focus on mankind*. Washington: Association for Supervision and Curriculum Development, 1973.

Forcefully outlines the role of education in the pursuit of peace.

Piaget, J., & Weil, A. M. The development of children of the idea of the homeland and of relations with other countries. *International Social Science Bulletin*, 1951, *3*.

A classic study which indicates that broad stages of development can be differentiated in children's understanding of their own nationality and relationships with other countries. The article stresses the importance of affective as well as cognitive components to these developments.

Radcliffe, D. Canadian Education and the World Community. In H. Stevenson & J. D. Wilson (Eds.), *Precepts policy and process: perspectives on contemporary Canadian education.* London: Alexander Blake Associates, 1977.

Examines the role of education in Canada in relation to the changing world community. Provides a convincing rationale for Canadians' participation in the gobal community.

Remy, R., Nathan, J., Becker, J., & Torney, J. *International learning and international education in a global age.* Washington: National Council for the Social Studies Bulletin 1975, *47.*

Aims at increasing teachers' awareness of the images of the world which underlie their teaching as well as their understanding of the process of children's learning about the world outside their own country. One chapter reviews the current state of social science knowledge about pre–adult international political learning.

Roche, D. *Justice not charity: A new global ethic for Canada.* Toronto: McClelland & Stewart, 1976.

A personal analysis by a federal M.P. of how he became sensitive to the issues of world development. He describes "The Way Things Are," "The Way They Ought to Be," "What Canada Can Do," "What Individuals Can Do," and "Morality and Politics." Excellent introductory book.

Strong, M. Global imperative for the environment. *Natural History,* March 1974, *83.*

The history and social science teacher: Bringing the world to the classroom, Summer, 1978, *13* (4).

Thompson, W. I. *Passages about earth.* New York: Harper & Row, 1973.

A philosophical examination of the state of the world including a look at different approaches to utopia. It is an exploration of a new planetary society and thoughts about the future evolution of man.

Torney, J. V., & Morris, D. N. *Global dimensions in U.S. education: The elementary school.* New York: Centre for War/Peace Studies, 1972.

Besides describing selected programmes, this small booklet contains a good summary of research related to the development of international attitudes and social perspectives among elementary school children.

Walsh, J. E. *Intercultural education in the community of man.* Honolulu: University Press of Hawaii, 1973.

Aims at redefining our thinking about modern education. Advocates an educational system that seeks to preserve the uniqueness of individual cultures while emphasizing the possibility of a world wide human culture.

Ward, B. *Towards a world of plenty?* Toronto: University of Toronto Press, 1963.

Argues that the fact of universality has overtaken us before we are politically and socially able to deal with it. She places the development of communities in historical perspective. Prepared for the United Nations Conference on Human Settlements.

Ward, B. & Dubos, R. *Only one earth: The care and maintenance of a small planet*. New York: W. E. Norton & Co., 1972.

An unofficial report commissioned by the United Nations Conference on the Human Environment. A powerful description of the state of the planet.

Wilson, A. H. A philosophy for intercultural education. *Theory and Research in Social Education*, 1977, *5* (1).

Excellent analysis of two possible philosophies which could undergird international education, pragmatism, and phenomenology.

APPENDIX C: Selected Learning Materials

Barndt, D., Coeway, F., & Rouse, R. (Eds.). *A resource package for teachers and students interested in development education and intercultural education*. Winnipeg: Organization for Cooperation in Overseas Development, 1978.

This package includes materials which will be of practical assistance to teachers conducting learning experiences aimed at increasing student awareness of self, awareness of others, awareness of the environment. The contents include general cultural and development information relating to concepts, themes, exercises, and techniques. Included is an excellent brief bibliography.

Choices in Development: The Experience of Tanzania and Kenya. Ottawa: Inter-Pares, 1976.

Photos, discussion books, etc. for classroom use.

Cottringham, H., & Marilee, K. *Development education*. Geneva: International Bureau of Education, Bulletin No. 201, 1976.

A bibliography with sections on development education, teaching materials and centres which are important resources for teachers. Material listed is concerned with the liberation of persons and the building of culture and society.

Development Perspective Kits. Kingston: International Centre, Queen's University, 1979.

The kits are the most extensive curriculum kits, prepared for senior high school/college students, in Canada. Each of the four parts is a collection of basic resource materials stressing various perspectives on a selected development theme. The parts are:
Part One—History: World Development: an Overview
Part Two—Geography: Resource Development: Canada and Brazil
Part Three—Science: Science and Survival
Part Four—Literature: Through the People's Eyes

Experience centred curriculum. Paris: UNESCO, 1974.

Games and exercises for self-awareness and understanding of interdependence.

Fersh, S. (Ed.) *Learning about people and cultures.* Agincourt: Book Society of Canada, 1977.

An excellent selection of poems, readings, and visuals (many of a humorous nature), dealing with human viewpoints and cultural patterns. Excellent for helping students to understand something about concepts of culture and the different perspectives held by various people. Accompanying teachers' guide.

Hart, A. *Five minutes to midnight.* London: World Focus, 1975.

Available in Canada through CUSO. Two-hour film on the world's crisis prepared for U.N. Special Session on the New International Economic Order. Weak in explaining the reasons for inequalities and in suggesting overall strategies, nonetheless it powerfully illustrates the state of international inequality and what it means to be poor. Viewing should always be followed by intensive debriefing.

King, D. C., Bronson, M., & Condon, L. *Education for a world in change: A working handbook for global perspectives.* New York: Center for War/Peace Studies, 1976. (Intercom, 84/85).

Among other things, this issue contains a number of sample lessons for K-3, 4-6, 7-9, and 10-12. Other volumes of *Intercom* would also be useful, such as No. 78, *Teaching Interdependence*; No. 71, *Teaching About Spaceship Earth*; and No. 72, *Teaching About Population.*

Learning for change in world society: Reflections, activities and resources. London: World Studies Project, 1976.

An excellent booklet which deals with the why? what? when? and how? of studying contemporary world society in schools. A major section deals with classroom methods and strategies.

One earth: Why care? Red Cross youth international development resource Package. Toronto: Canadian Red Cross, 1977.

Interesting, useful learning activities.

Radcliff, S., Ray, D., & Troughton, C. *International Development Teacher Resources and Curriculum Materials.* Ottawa: Canadian Teachers' Federation, February, 1977.

This booklet includes a few excerpts from other resource kits regarding ideas for teaching about development, definitions, and a glossary of terms. Its main contribution is an annotated bibliography of various world crises, including a section on attitudes, values, religion, and racism. It closes with an address list for resource groups in the Atlantic provinces, francophone materials, learner centres, film distributors, embassies, and a comprehensive checklist of resource organizations.

Reshaping the future: toward a new international economic order. Ottawa: Canadian International Development Agency, 1977.

A comprehensive multi-media kit #709C 0177 002, for use in secondary schools to study proposals calling for a redistribution of the world's wealth.

Produced by the National Film Board of Canada and available from the Visual Education Centre, 75 Horner Avenue, Unit #1, Etobicoke, Ontario, M8Z 4X5.

Spotlight on development: Kenya, Malaysia, and Algeria. Ottawa: Canadian International Development Agency, 1975.

An elementary school multi-media kit #709C 0175 003, for the examination of cultures and the issue of world development. Produced in co-operation with UNICEF by the National Film Board of Canada. Available from the Visual Education Centre, 75 Horner Avenue, Unit #1, Etobicoke, Ontario, M8Z 4X5.

Teaching international development: A Monday morning manual. Vancouver: Community Alternatives, n.d.

This material provides ideas and comments on aims and objectives, and gives detailed suggestions for practical teaching strategies.

Tyson, N. (Ed.). *Development Puzzle.* London: Voluntary Committee on Overseas Aid and Development, 1972.

Complete listing of materials available from voluntary agencies in the United Kingdom and many practical suggestions for teaching.

UNA Armament Kit. Ottawa: United Nations Association in Canada.

This kit includes a pamphlet and two booklets ("Canada, The Arms Race, and Disarmament" and "11 Steps for Survival") suitable for adults or senior high school students, two posters and a "pennies for Peace" collection box, suitable for junior-senior high school.
Valuable as background information for teachers.

World food/hunger studies. New York: Institute for World Order, 1977.

Curriculum guide for teaching world food and hunger issues giving course outlines and syllabi along with projects and lectures for use in senior classrooms. Also covers teaching and research materials.

PART TWO: THE CONTENT OF SOCIAL STUDIES

Introduction

The chapters in this section deal specifically with the content of social studies. Osborne's chapter, "In Defence of History," suggests that the teaching of history is important for a clear understanding of the world, especially the power conflicts that have shaped our present age. Osborne points out that the teaching of history had been institutionalized in society even before it was connected with the schools. Myths, stories, and personal experiences have had a powerful influence on the socialization of all groups of people. However, while history in our schools allows for greater understanding of our society, Osborne points out that teachers must continually demonstrate the relevance of history in their classes.

In "Geography in Social Studies Education," Wolforth points out that the teaching of geography has experienced vast improvements over the years. Early geography texts were dry and generally boring, succeeding only in turning students off the discipline. Wolforth suggests that the "scientization" of geography and, in recent years, the move to student-centered approaches have improved geography teaching. According to Wolforth, today's geography teachers must get away from the "English" Model of education where geography is used to show supremacy and move to a more scientific and objective spatial awareness of the world.

Although Park's chapter "Integrated Approach to Social Education: Environmental Studies" is written for the elementary social studies teacher, the concepts are applicable to secondary education. Park states that elementary teachers would generally not have enough time in the present block system to work systematically in environmental studies. He suggests that minor schedule changes could alleviate this problem. In this chapter, Park gives practical suggestions for teaching. Even if teachers are not able to work entirely in this environmental education approach, they can incorporate the philosophy of environmental education into their classrooms.

"Integrated Approach to Social Education: Interpreting Society Through Literature" by Gutteridge deals with the integration of literature and social studies. For Gutteridge, the synthesis of literature and social studies is, in part, useful from an interest factor. Students are more apt to read, understand, and remember a work of fiction as opposed to a non-fiction textbook. The combination of social science and literature presents different ways of knowing: knowledge through art and knowledge through social science. An integrated approach not only should increase students' interest in social studies but also in reading.

Kirman's chapter, "Science, Technology, and the Social Studies: A Survival Problem" suggests that social studies can add a critical element to science. Science, Kirman states, is the study of the processes and facts of natural phenomena. Social studies deals with these facts, analyzes them, and criticizes them. Kirman believes that social studies is a way of making science controllable, accountable, and humane.

4

In Defence of History

Ken Osborne

The strongest argument for the teaching of history is that, taught properly, it can help people to think for themselves about important issues and it can do so to a greater extent than most other subjects, with the possible exception of literature. Notice that two things are involved in this argument: one, thinking for oneself and, two, thinking about important issues. Obviously history is not the only vehicle for clear thinking. Other subjects rightly claim to serve as this just as well as history, if not better. The true sceptics will insist that history is not the only critical discipline. If we wish to sharpen students' skill in "crap-detecting" (Postman & Wembartner, 1969), why not teach logic and philosophy? If constructive scepticism is our aim, then let us concentrate on the scientific method à la Karl Popper. If we wish to show students different lifestyles as a foil for their own, why not use literature and anthropology? All this is undeniable. Robin Winks (1969) likened the historian to a detective, but a similar claim has been made for sociology and no doubt books could be written celebrating the sleuth-like qualities of every discipline in academe and those outside.

What, then, is history's advantage? Above all, it is that it directs one's thinking to issues. Subjects like mathematics and the sciences are usually taught in a social vacuum; so they deal with equations and formulas which are alleged to exist independently for their own sake. They have made possible an incredible understanding of and control

over the natural world, but have little to contribute to an understanding of the human world. History, by contrast, by its very nature deals with human concerns. Above all, history deals with the question of power: who controls it? For what purpose? How is it used? More than anything else, history is the story of the struggle for power, both within and between societies, and this is a story which people must understand if they are to have any control over their own lives.

Indeed, the holders of power, past and present, have well understood the potential of history. They have used it and still use it to justify and glorify their position. History constantly runs the risk of being turned into propaganda. In this connection, J. H. Plumb's (1973) distinction between *the past* and *history* is worth noting. He argues that the past is what man has used to justify and rationalize the present, whereas history tries to "see things as they really were;" and thus "the critical historical process has helped to weaken the past, for by its very nature it dissolves those simple, structural generalizations by which our forefathers interpreted the purpose of life."

Thus history should be not propaganda, but counter–propaganda: "It involves a struggle *against* one's own culture and presuppositions." In this sense history is not bunk; it is, rather, de–bunk: Wirth (1956) observes:

> The most important thing we can know about a man is what he takes for granted, and the most elemental and important facts about a society are those that are seldom debated and generally regarded as settled.

The point is, of course, that what a society takes for granted, its conventional wisdom, can be best illuminated by a study of history.

To see society more objectively is also to see one's own life in a new perspective. The study of history comprises both society and the individual. Some historians describe the rise and fall of whole civilizations; others write biographies — all are writing history.

> History is for human self–knowledge. Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue to what man can do is what man has done. The value of history then, is that it teaches us what man has done and thus what man is. (Collingwood, 1946, p. 10)

This self–knowledge itself serves a social purpose. It can be acquired only through a study of other people's lives. Pure introspection will not work. And in studying others' lives, one develops what used to be called a philosophy.

> Unless men are given the chance to find out what kind of world they live in, what they have made, are making, and could make of it — and this can only be done if they have some notion of what other

> men are thinking, and feeling and doing, and how and why — they will continue to walk in darkness and be faced by the unpredicted and appalling consequences of one another's ambitions. (Berlin, 1971, p. 10)

History, then, provides a way of cutting through the fog of assumptions, myths and downright lies which can so easily blind us to reality and either anesthetize or paralyze our will.

The social sciences, it may be argued, can do the same. However, so far as teaching in the schools is concerned, history possesses three advantages over them.

One is that it tells a story which, properly told, can grip even people who otherwise have never shown any interest in history. An example is provided by Pierre Berton's books and television series on the building of the Canadian Pacific Railway. Across the border, *Roots* had a similar impact. It seems that many people have a latent interest in the past waiting to be aroused. History–as–story also has some inherent pedagogical advantages, especially with younger students. The Victorians were well aware of the value of historical stories with a human interest as shown by their loving attention to Alfred and the cakes, Cnut and the waves, Robert Bruce and the spider, James Watt and the steam kettle, Dollard at the Long Sault, Laura Secord and the cow, and all the rest.

A second advantage is that history deals with the far–away and long–ago. The champions of relevance in the curriculum are mistaken in thinking that what is relevant to children is whatever is immediate and near at hand. It is a fact that youngsters in, say, Grade VII can be intrigued by the ancient civilizations of Greece and Rome; that elementary school children can become excited about pre–history. We may have been too quick to assume that young adolescents must of necessity deal only with the immediate and the concrete. Jerome Bruner (1973, p. 64), who in these matters cannot be taken lightly, has noted that:

> . . . to personalize knowledge one does not simply link it to the familiar. Rather, one makes the familiar an instance of a more general case and thereby produces awareness of it. (Musgrove, 1972)

There is also an intriguing piece of English research to the effect that students find an exotic, and therefore appealing, element in historical topics which are far removed from their immediate, everyday concerns.

History's third advantage is its ability to combine with elements from other disciplines. In the true sense of the word, history is a synthetic subject. It is difficult these days to imagine history that does not use the findings of the social and behavioral sciences. Historical biography increasingly turns to psychology and psychiatry; social history to statistics, sociology, social psychology and anthropology; economic history to economics. Similarly, history embraces literature,

music and the arts (Gilbert & Granbard, 1972). Unlike, say, mathematics, history has no clearly defined boundaries and this may be its greatest advantage. Indeed, we may be approaching a time when history and the other social sciences combine to produce a truly integrated science of society.

All this implies a particular view both of history and of ways of teaching it. It is rash to attempt in a few paragraphs what needs a whole book but, while angels fear, the argument must proceed. The not–so–hidden message of much history teaching is still where Mr. Gradgrind left it:

> "Cecilia Jupe, let me see. What is your father?"
>
> "He belongs to the horse riding, if you please, sir."
>
> Mr. Gradgrind frowned, and waved off the objectionable calling with his hand.
>
> "We don't want to know anything about that here. You mustn't tell us about that here. Your father breaks horses, don't he?"
>
> "If you please, sir, when they get any to break, they do break horses in the ring, sir."
>
> "You musn't tell us about the ring here. Very well, then. Describe your father as a horse-breaker. He doctors sick horses, I dare say?"
>
> "Oh yes, sir."
>
> "Very well, then. He is a veterinary surgeon, a farrier, and horse–breaker. Give me your definition of a horse."
>
> (Sissy Jupe thrown into the greatest alarm by this demand.)
>
> "Girl number twenty unable to define a horse" said Mr. Gradgrind, for the general behoof of all the little pitchers. "Girl number twenty possessed of no facts in reference to one of the commonest of animals. Some boy's definition of a horse. Bitzer yours."...
>
> "Bitzer," said Thomas Gradgrind, "Your definition of a horse."
>
> "Quadruped. Gramnivorous. Forty teeth, namely, twenty–four grinders, four eye–teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs too. Hoofs hard, but requiring to be shod by iron. Age known by marks in mouth." Thus (and much more) Bitzer.
>
> "Now, girl number twenty," said Mr. Gradgrind, "you know what a horse is."
>
> (Dickens)

This Joe Friday approach to history — "Just give me the facts" — understandably fails to grip students.

Fortunately, the facts are not everything, or history would be a very dull subject indeed. Many historians have observed that facts are to history as bricks are to a building. Facts, like bricks, are nothing until they are made into something by a conscious mind. Contrary to the

popular saying, the facts do not speak for themselves. Indeed, Professor Barraclough (1955, p. 14) has argued that:

> The history we read, though based on facts, is, strictly speaking, not factual at all but a series of accepted judgments.

And with tongue only slightly in cheek, E. H. Carr (1964, p. 23) has described history as "a hard core of interpretation surrounded by a pulp of disputable facts."

Facts have to be discovered, selected, organized and interpreted. History, after all, is a record and to write a record means to select, to order and to interpret one's data. In Commager's (1965, p. 5) words:

> History as a record consists of three states, or processes, usually so skillfully blended that they appear to be a single one. The first is the collection of what are thought to be relevant facts; but remember, what seems relevant to one person will appear irrelevant to another. The second is the organization of these facts into some coherent pattern; but remember, no two patterns are ever quite alike. The third is the interpretation of the facts and of the pattern; and certainly no two interpretations are ever quite alike.

If you want students, even young ones, to understand this, ask them to write a detailed history of what they did yesterday. Much of what they did (what did they have for breakfast? When did they clean their teeth? What did they say and to whom? etc.) they will not remember. If they could remember, writing it down would keep them so busy that they would have time to do nothing else. Eventually one could starve to death trying to maintain a *complete* record of one's activities. Further, even if they could write everything down, no one in their right mind would read it. As Louis Gottschalk (1950, p. 46) has said, history is "the historian's expressed part of the credible part of the discovered part of the history–as–record."

The problems of history–as–record provide endless opportunities for students and teachers to hone their critical skills. Test your own historical–mindedness, for example, on this passage, taken from a still–used high school history text. As you read it, ask yourself what, if anything, in it strikes you as suspicious. If, after reading, you are still not sure, check the reference.

> Frontenac loved decisive action, and within a few months of his arrival planned the bold stroke of building a fort at Cataraqui on Lake Ontario where Kingston now stands. A fort at this strategic spot would do much to keep peace with the Iroquois, to attract Indian traders, and to provide a base for western exploration. The expedition which swept up the river in the spring of 1673 was truly impressive in the eyes of the admiring Indians. Four groups of canoes abreast in lines were followed by two flat–boats armed with cannon and painted in bright colours. . . Then came Frontenac's canoe surrounded by a guard, and followed by another flotilla. In his

> negotiations Frontenac showed that he knew exactly how to deal with the Indians. Flanked by troops in showy uniforms, Frontenac received in state more than sixty old and important chiefs, listened gravely to the Indian orators and himself made a great speech in the Indian manner with just the right mixture of firmness and diplomacy. . . . Meanwhile the building of the fort was being commenced by engineers and trained workmen in a way that astonished the Indians. (Brown, 1962, p. 109)

As this example suggests, history can be useful for sharpening one's critical sense. It enables one to think more clearly and more critically. Admittedly, it is not unique in this regard. Nonetheless, its ability to synthesize a wide range of other disciplines, its capacity for enhancing self-knowledge, its provision of a wide perspective against which to view one's own society and its conventional wisdom, and its demand for clear thinking, all make a compelling case for the inclusion of history in the curriculum.

Traditionally, however, the study of history in schools has not been intended to enhance the critical faculties. It may be useful to examine briefly the tasks that have been traditionally assigned to school history. If nothing else, it will provide an example of the use of history in penetrating the conventional wisdom to see things as they really are.

In the nineteenth century, when history became a compulsory school subject, it was intended to perform two functions: to instill certain values and to promote nationalism. Those who promoted compulsory schooling in the nineteenth and early twentieth centuries had many motives, but there was in much of their thinking a strong concern for social control. The school promoters were faced with the problem of maintaining or establishing social cohesion at a time of rapid social change. In very broad terms, the family, the church and the community were no longer able properly to socialize the young. Thus, the school had to be brought in to do the job. Only the simplest Marxist would posit a one-to-one relationship between the means of production, its social character and the educational superstructure. Nonetheless, Althusser (1971, p. 143, ff.) is surely correct in seeing education as a vital part of the "ideological state apparatus." Similarly, Gramsci (1971) saw education as part of the process by which certain groups in society establish their "cultural hegemony" over others.

Schooling as we know it is a product of the Industrial Revolution. One of the more serious problems facing the early entrepreneurs was that of labour discipline (Pollard, 1961; 1963-4; 1965). It was no easy matter to turn men and women who were used to an agrarian rhythm into people who would govern themselves by clock and bell. Agrarian rhythm was largely tied to the cycle of physical nature: getting up at dawn; going to bed at dusk; working hard at such periods as harvest and seed-time and taking it easier at others. It was a rhythm which established its own time demands independently of the clock (Sturt, 1923; Lerner, 1958; Inkeles, 1974, 1976; Syliowicz, 1973; Marrus, 1974).

The new factory system, on the other hand, demanded that workers be conscious of time, that they work at the pace of the machines they tend, that they govern themselves by prescribed routines. Survivals of pre–industrial culture had also to be eliminated, in particular the observing of "Saint–Monday" which was used by workers to extend their weekend. As early as 1681 this custom was being adversely commented on:

> When the framework knitters or makers of silk stocking had a great price for their work, they have been observed seldom to work on Mondays and Tuesdays but to spend most of their time at the ale–house or nine–pins. . . . The weavers, 'tis common with them to be drunk on Monday, have their headache on Tuesday, and their tools out of order on Wednesday. (Thompson, 1967, p. 72)

Factory discipline, then, was a troublesome and very real concern — and continued to be so throughout the nineteenth century (*Review of Radical Political Economics*, 1975; Edwards, 1979). One answer was coercion — hence the often brutal practices of the early industrialists. Another was benevolent paternalism of the type practised by Robert Owen at New Lanark. Owen was not alone in building a factory community and involving himself closely in the lives of his workers — and such methods ensured a cooperative labour force. Yet another answer lay in the workers' internalizing the attitudes and values desired by their employers (Brandes, 1970).

In this last context one can see how the school came to be valued as a socializing agency for the new industrial society. One can also see how the organization of the school came to take the form that it did. As early as 1770 William Temple had observed of children that:

> There is a considerable use in their being, somehow or other, constantly employed at least twelve hours a day, whether they earn their living or not; for by these means, we hope that the rising generation will be so habituated to constant employment that it would at length prove agreeable and entertaining to them. . . . (Thompson, 1967, p. 84)

Thus arose the structure of punctuality, diligence, obedience and politeness that came to characterize the schools. Thus arose also a carefully designed curriculum to ensure that one's ideas were appropriate to one's station (Katz, 1972; Karier, 1973; Spring, 1972; Simon, 1960; Johnson, 1970; McCann, 1977). The process in England has been well summarized by John Hurt (1975, p. 632):

> During the 1830s the propertied classes feared the imminence of revolution. At a time when England lacked an effective police force, she turned to the school–master and the workhouse master as substitutes. They were the twin agents by whom the labouring masses were to be reconciled to their unfortunate lot in a nascent

> capitalist and industrializing society. An education in the habits of religion and industry was seen as a means of safeguarding the existing social order. It had the further merit of providing a docile labour force for the new industries.

Compulsory schooling, then, was a nineteenth-century phenomenon which was intended to serve as a vehicle of social control in a period of rapid social change. Needless to say, it was essentially designed by the powerful to ensure that the powerless accepted the status quo.

There is now a considerable amount of work in existence to demonstrate this for Britain and the United States. Canada's educational past is only beginning to be investigated along these lines, but there is no reason to assume that it should differ from the pattern (Morrison, 1974; Prentice, 1976; Schecter, 1977). Manitoba, for example, did not have province-wide compulsory school attendance until 1916, but throughout the 1890s and early 1900s the Winnipeg School Board was pressing for it. Winnipeg trustees were increasingly anxious about school attendance — or lack of it — which they saw as an answer to the problems of disease, delinquency and idleness. Thus, for example, military drill was instituted for boys; the Board observing the drill was "of great benefit to the boys — training them to habits of attention and obedience to the general school commands" (Report of the School District of Winnipeg, 1888, p. 14). Drill "is a valuable aid to discipline and an excellent mental training in the close attention it demands" (1888, p. 29).

Thus, despite the rhetoric of liberal education, the real function of schooling has been and is to teach the dispositions, attitudes, skills and forms of knowledge valued by those in power at a particular time. As Susan Houston has observed:

> . . . a common school system was an institution established and supported by one group of people, not for their own children, but for the children of others.

And history, like other subjects, was intended to give these others a sense of their proper place in the world (Dewar, 1972).

Above all, history has been used to instil nationalism. Every school system in the world makes the study of national history compulsory. The nationalistic bias of textbooks and curricula has often been noted (Trudel & Jain, 1969). The nationalistic role of school history has been especially important in Canada which has for most of its existence been struggling both to avoid cultural absorption by the United States and to hasten the assimilation of large numbers of non-British immigrants (Anderson, 1918; Sisler, 1944; McDonald & Chaiton, 1977). In 1914, the Winnipeg School Board (1914, p. 14) observed:

> It is felt on every hand that on the school, more than upon any other agency, will depend the quality and the nature of the citizenship of the future; that in the way in which the school avails itself of its opportunities depends the extent to which Canadian traditions will be appropriated, Canadian national sentiment imbibed, and Canadian standards of living adopted by the next generation of the new races that are making their home in our midst.

A further reason for Canadian concern about history as a vehicle for nationalism is, of course, to be found in Canada's bi–national make–up. Increasingly, history and the social studies are being seen as means of strengthening national unity.

One can find many examples of this in the reports and papers of the Canada Studies Foundation and in the proddings of the Committee for an Independent Canada. One instance must suffice. In 1977 a minor storm erupted in Ontario when the Ministry of Education issued new guidelines for grades VII to X History. The guidelines spoke of "a greater sense of pride in Canada" and of "reasoned pride in Canada." They were quickly attacked by a group of University of Toronto historians who criticized the "removal of a systematic study of history in favor of vague and unstructured exercises in civics and citizenship" and the turning of history into "a collection of moral tales designed to serve political ends." The historians concluded: "To put it bluntly, history is being turned into propaganda" (Annual Report of the Trustees of the Winnipeg School District, 1914). One can only note that they did not know much about the history of education, since school history has more often than not been intended to be propaganda. However, the Ministry of Education was unrepentant. A reporter described an interview with the Ministry's history specialist:

> "We kept using the word *understand*", he said, and people wrote back and said, "Surely you're talking about people taking a pride in their country". So the Ministry inserted the word *appreciate*.

This episode illustrates a tension which has long characterized both the writing and teaching of history. It is, after all, a fact that a society depends for its existence upon a common core of shared values, what Durkheim termed a *conscience collective*. However, to advocate an approach to the teaching of history that gives primacy to the individual's capacity for critical thought could easily be corrosive of any social bonds. A society might be able to afford one Socrates, or even more (although Athens apparently could not), but a society full of Socrates is a contradiction. Here, of course, is raised one of the classical problems of western political theory: the relationship between society and the individual. It is a problem which can also be seen in historiography and which helps to explain the long and continuing discussion of the place of history in education.

In one of the best articles on this subject, David Pratt (1974) has examined the customary justifications for teaching history. He finds

six reasons to be commonly advanced: history is worth studying for its own sake; it promotes good citizenship; it develops tolerance and understanding; it teaches intellectual skills; it teaches useful concepts and generalizations; it enables us better to understand the present. However, none of these justifications stands up well to close scrutiny. As Pratt notes, the first simply ignores the whole question. The second and third are manifestly untrue and fly in the face of the research into political socialization, which suggests that courses of study as such do little to change attitudes. The fourth is open to the objection that many subjects besides history teach intellectual skills and the same point can be made of the fifth. The sixth is demonstrably untrue. Santayana's dictum, that those who do not know the past are condemned to repeat it, needs a corollary; those who do know the past are condemned to repeat it even better. To take two examples only: both the U.S. involvement in Vietnam and Britain's involvement in the Suez Crisis were in large part the result of their leaders' knowledge and experience of the history of appeasement in the late 1930s.

To teach history, or any other subject, is to attempt to reach some educational goals (Kohlberg & Maier, 1972). Too often we have put the cart before the horse and tried to defend history's place in the curriculum without examining what the curriculum as a whole is intended to achieve. Unlike virtue, however, history is not its own reward. Consider, for example, Fenton's (1972) formulation of educational goals:

1. Students should develop constructive attitudes to learning.
2. Students should develop a positive self-concept.
3. Students should classify for themselves the answers to the perennial humanistic questions:
   (i) what is a good man?
   (ii) what is a good life?
   (iii) what is a good society?
4. Students should develop study skills so as to cope with change.
5. Students should learn inquiry skills.
6. Students should learn whatever subject matter is appropriate in light of these five goals.

The point here is not so much the validity of these particular goals, as the way of conceptualizing them. For to see goals in these terms is to make the choice of subject-matter — be it history or anything else — contingent upon certain prior decisions.

In other words, rather than ask why we should teach history, we should rephrase the question to ask whether history should be taught at all. The answer will obviously depend upon one's overall view of the purpose of education. Dearden (1968, p. 46) has succinctly described as the achievement of "personal autonomy based on reason;" a formulation

which also contains the potential to resolve the individual — society dichotomy mentioned above. The Renaissance philosopher, Pico della Mirandola, said over five hundred years ago that human beings are the only species able to determine their own role in the universe. A rock has no choice but to be a rock; a cabbage can only be a cabbage; but we can choose to live like cabbages or angels. We have the ability to be a subject rather than an object of existence. History can play a vital part in helping us accomplish this.

No matter how much we intend history to be a liberating, critical discipline, our hopes will never get beyond rhetoric if we cannot put them into practice. It is a fairly common observation that what we intend to teach and what we, in fact, do teach are often poles apart (Good & Brophy, 1973). We need to remember constantly the words of the old song: "It ain't what you do; it's the way that you do it." The hidden curriculum *is* important and very often what we would like to convey through our subject-matter is contradicted by the way in which we convey it. There results the ironic contradiction that we teach a potentially critical subject in an authoritarian manner. Time and time again, investigators have noted that the primary characteristic of many classrooms is teacher-power and student obedience. A major investigation of civics education in the United States, for example, concluded that "compliance to rules and authority is the major focus of civics education in elementary schools" (Hess & Torney, 1968, p. 110). There is no reason to think that Canadian schools are any different. Here, for example, are the categories chosen by one urban elementary school for reporting to parents upon students' progress — and they are fairly representative of schools across the country: gets along with others; uses time to good advantage; completes assignments; works quietly and independently; listens well; dependable; produces neat work; takes criticism and disappointment well. It is difficult to imagine a list of qualities that better describe the loyal, dutiful worker. Where are such descriptors as "asks original questions," "shows creativity," "thinks for himself/herself," "makes interesting contributions to discussions?" There is, indeed, much truth in what has come to be called the correspondence principle, which argues that there are fundamental structural similarities between classroom and workplace (Bowles & Gintis, 1976).

There are many reasons why teachers have often failed to practise what they believe, most of which has to do with the conditions of the job (Lightfoot, 1973).

In short, if students as well as teachers are to see history as a critical discipline, and if it is to contribute to their autonomy, we must be concerned for two things, both what we teach and how we teach it.

Imagine, for example, that you have to teach a lesson dealing with the development of towns. For most of us the temptation would be to prepare a talk, illustrate it with slides, pictures and maps, and to present it to the class. We would, no doubt, follow it up with

discussion, questions, perhaps an assignment. This is teaching as most people conceive it and it is a commonly used strategy in history. Its only serious rival is the worksheet and the giving of notes via the overhead projector.

There is, however, a very different way of teaching. Rather than preparing a presentation, give the students a map on which are marked natural features (rivers, mountains, etc.) and resources (wheat, cattle, iron, etc.). The map can be either of an imaginary area or of some part of the world with which they are unfamiliar. Now ask the students to locate six towns on this map and to give their reasons for their choice of locations. Once this is done, take up their answers. Who has located the towns where? For what reasons? Before you know it, you will have filled the blackboards with reasons. These reasons can then be classified under headings: economic, strategic, historical, etc. If the map was of a real area, students can compare their locations with the actual locations and examine the reasons for any discrepancies (Bruner, 1963). The reasons for the location of towns have still been taught; but this time the students have taught themselves and each other. There are other advantages: they have used some of the skills of inquiry and analysis. They have found that they know more than they realized. They have developed some confidence in their own powers. They may also have learned to be a little more creative, to guess intelligently, to use intuition.

Take another example. One has to teach Grade VIIs about the Greek city state. Begin by asking about hermits. Do they know what a hermit is? Give them some of history's more entertaining examples: St. Simeon Stylites is a case in point. Why do most people not wish to be hermits? What are the advantages of living in communities? Is man a "political" (i.e., polis-loving) animal, as Aristotle stated? What kinds of communities can the youngsters think of? The city-state was simply another form of community. How does the city-state compare with modern Canada? Why would Aristotle or Plato deny that Canada—or Winnipeg or Brandon or almost any modern town—was a true community? Would they be right? And so the discussion proceeds. As with the location of cities, the youngsters are being asked to draw upon and use what they already know. They are being encouraged to speculate, to guess intelligently, they are being "told" that divergent and evaluative thought is perfectly legitimate.

These two examples represent the kinds of strategies we could be using in history. We all too often assume that youngsters cannot know anything about the topic we are about to teach and that it is our job to give them all this new information. Thus we are all too prone to use an expository approach in which the teacher is the expert and the students are the uninformed. Students often know more than we realize, however, especially in this information-rich society. Coleman (1974) has pointed out that the school was designed for an information-poor society, in which it, more than any other institution, introduced students to the wider world. Today, however, travel and the media

have saturated us with information, but the school still operates on the assumption that it alone is the dispenser of worthwhile information.

The key words are inquiry, activity and discovery. Our obligation is to open students' minds and to engage their curiosity. A recent English study (Hanson & Herrington, 1976, p. 568) noted that:

> Primary school children . . . don't like teachers who shout at them, or who are sarcastic, impatient or uninterested in their work. Popular teachers are kind, tactful, approachable and apparently competent. But what is soon clear is that most of these children expect the teacher to act as the boss; to direct, initiate and control learning; to be judge and jury of work and conduct; and to act according to his status in the school. It is these expectations, rather than likes or dislikes, which are most apparent.

If autonomy is to be our goal, and if history is to contribute to it, we must move students away from their passive roles as desk-bound listeners.

Teaching strategies alone, however, are not enough. Subject matter is important and it may well be the case that the history we teach is not necessarily the most appropriate for our students (Osborne, 1975). In particular, we must consciously counter the tendency to teach only the history of the "top-people."

> It is remarkable how much history has been written from the vantage point of those who have had the charge of running — or attempting to run — other people's lives, and how little from the real-life experience of people themselves. . . . Of every event one should be able to ask, what meaning did this have in people's lives; of every institution, how did it affect them; of every movement, who were the rank and file? (Samuel, 1975, xiii-xix)

Since few of our students will ever become prime ministers, generals, diplomats and the rest, we owe it to them — as well as to those generations now dead — to introduce them to people's history, to show that history has something to say about everyone's experience.

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5

Geography in Social Science Education

John Wolforth

When most Canadian education resided in the little red schoolhouse, geography was easy to define. Although it was not among the really important subjects like reading, writing and arithmetic which taught skills of immediate practical value, it nonetheless had a well-established and respected role in the curriculum. This role was to teach children something about a world of which, in those days, they had neither direct nor reliable surrogate experience. Like the other subjects in the curriculum, its content was factual, being mainly concerned with the naming and location of places. In *Street of Riches*, Gabriel Roy has her protagonist describe her early schoolteaching experiences.

> I began with geography; here was the subject I myself had liked best during my years as a student. It seems to me that geography is something that requires no effort, that you can't go wrong in teaching it, since it so captures your interest—perhaps because of the lovely big maps, each country indicated by a different colour. And then it's not like history. Geography you don't have to judge peoples; no wars are involved, no sides need be taken. I spoke of the various crops raised in the different portions of the globe, in which regions grew sorghum, tapioca, bananas, oranges, sugar, molasses . . .

> The children seemed delighted to learn from whence came the things they liked best of all to eat. And I told them that they, too, in a sense laboured for the happiness of others, since our Canadian wheat was known almost everywhere in the world and was very needful to sustain life. (Roy, 1967, p. 54)

Of course it may well be that geography is taught in that way to this very day in some remote corners of the country. Certainly, in Canada the subject did not come to maturity as soon as it did in Britain, France, or Germany and the writer can remember being instructed in his own teacher-training that since geography was a subject of little intrinsic interest, it was best learned by rote from the textbook! And this a mere twenty years ago.

In the 1920s and 1930s, the British geographical educator, James Fairgrieve (1921), was preaching a "new geography" in which children should learn about how people live in other countries by investigating the evidence of maps, illustrations, statistics, travellers' tales and other direct sources of information. It was the inductive approach of Fairgrieve that really brought about the biggest change in Canadian geography in the 1950s and 1960s through the direct influence of such European-trained Canadian geographers as Raoul Blanchard, Griffith Taylor, Trevor Lloyd and Neville Scarfe. Regional textbooks like *Geography of Canada* (Scarfe, Tomkins & Tomkins, 1963) were written from this new perspective.

The watchword was the "region" and curricula were arranged around the important question of why the regions of the world differ from each other. For example, in the regional geography of Canada, it was important to know what factors contribute to the distinctive regional character of say, the Canadian Shield, the Great Lakes–St. Lawrence Lowlands or Maritime Provinces, and why each of these regions supports a different way of life. Canada could be envisaged as being comprised of a nested hierarchy of regions, with the bigger regions, like those named above, at the top, but with each of these in turn being made up of smaller regions such as the Ontario–Quebec Clay Belt, the Niagara Peninsula or the Annapolis Valley.

The inspiration for this approach derived from a number of sources. In part, it came from the great French regional geographers like Paul Vidal de la Blache or Jean Brunhes, who were most at ease with beautifully written graphic descriptions of the distinctive *pays* of their native land. The philosophical roots were to be found also, however, in the works of such earlier German geographers as Ritter and Von Humboldt. These were seen as the major influence on modern geography by the American geographer, Richard Hartshorne, whose monumental work *The Nature of Geography*, remained for two decades after its publication in 1939, the major influence on geographical thought and practice in the English-speaking world. According to Hartshorne, Ritter's view that the "areas of the earth surface are to be

studied in terms of the particular character resulting from the phenomena, interrelated to each other and to the earth, which fill the areas" (p. 57) and that the nature of these interrelationships could be established by proceeding "from observation to observation, not from opinion or hypothesis to observation" (p. 54).

Unfortunately, this viewpoint laid a methodological trap for geography from which it has only recently extricated itself. The trap was the fallacy of environmental determinism, the doctrine that holds that what people do, or even in some respects the way they are, is *determined* by the environment they live in. The doctrine is dangerous for a number of reasons. First, although it is attractive at first sight, it does distract attention from the obvious differences of economy and culture found in similar environments, as for example, the west coast of British Columbia, Norway, Chile, or South Island, New Zealand. Secondly, it has tempted many writers into a view of the world tinged by racialism, in which the industrial superiority of, say, Western Europe, could be explained in terms of the industriousness of the people who live there, which in turn could be explained by their invigorating climate and varied terrain. In this crude form, the fallacy of environmental determinism is evident, but when presented with the subtlety of a geographer such as Ellsworth Huntington, or an historian like Arnold Toynbee, its compelling logic was hard to resist (Spate, 1952, pp. 406–424).

Another problem that it presented was a philosophical one, in that it suggested a view of the world in which "man" and "nature" were seen as opposing forces. The Soviet geographer Anuchin (1973) was involved in an important controversy with his colleagues a few years ago in which he argued, in opposition to the accepted Marxist view, that man and nature are in fact elements in the same complex interacting system, and that man is part of nature and nature part of man. This is a view that most geographers take today, and it is especially useful in helping them to comprehend complex problems of ecology. The abandonment of the perspective of environmental determinism did deprive geography of an important organizing principle. If it is the purpose of a science to explain things, then this is usually done in terms of some set of coherent theories, or what the philosopher, Thomas Kuhn (1962), calls a paradigm. If nothing else, environmental determinism provided geography with a paradigm which was hard to replace.

Gradually, however, a new paradigm has emerged in the 1950s and 1960s which has radically changed the nature of geographical research and is changing geography teaching. If the phenomena of the earth's surface, whether natural or man–made are tied together in a complex system, then the patterns they make on the earth's surface are the spatial expression of that system. The task of geographical enquiry then becomes that of trying to discover the underlying relationships that give rise to particular patterns. The differences in geographical viewpoint were very well expressed in a seminal paper by Pattison

(1974, pp. 211–216) which distinguished four separate traditions. These were the earth science tradition, with its focus on the natural features of the earth and the processes which shape them; the man–land tradition, with its focus on the interaction between people and their environment; the area studies tradition; and the spatial tradition. It is the last two which are of particular interest in this context. Canadian school geography is still largely in the area studies tradition and sees as its major task the passing on of knowledge about the major regions of the world. The major breakthroughs in geography as a research discipline, however, have been more recently made in the spatial tradition and have given rise to yet another "new" geography different from that of James Fairgrieve in many important respects.

The major difference can be illustrated by looking at the problem of the location of urban places. Traditional geography was interested in particular unique towns and cities in their distinctive street patterns, land uses, and the historical circumstances which gave rise to their origins. If generalizations were forthcoming, they were of a commonplace type, such as that towns tended to grow up at bridging places on rivers, or gaps in mountain ranges. These generalizations were not predictive in that they did not permit an observation to be made that *all* or even *most* locations of this type would give rise to the establishment of an urban place.

In the 1930s the German geographer, Walter Christaller (1966), took a different perspective by looking at how a system of cities operates. If urban places compete with each other as market centres, he argued, then each will come to command a hinterland which is related to its size and the number of services it offers. Therefore, urban places of similar sizes will be separated from each other by similar distances. Large towns will be found many kilometers apart, and people will travel a long way to them to avail themselves of the specialized goods and services which they offer. Small urban centres, on the other hand, will be found closer together, and the whole conglomeration will form a recognizable pattern on the ground. That pattern is the spatial manifestation of the way in which urban places are systematically related to each other. Once the underlying principles are known, it should be possible to predict where urban places are likely to be located in relation to the total system or, more usefully, to plan an arrangement of urban places which operates efficiently, as has been done in the newly settled lands of Israel or drained Dutch Polders.

The difference between the traditional and the new geography lies in the fact that one is interested in the unique, while the other is interested in the general. It is this characteristic which gives the new geography its potential interest for teachers. Most learning theory, and indeed common sense, tells us that unrelated facts are soon forgotten. What is most readily remembered are ways of ordering facts that can be applied to differing situations. The new geography has made two contributions in this respect, in what could be called, using the

terminology of Schwab (1962, pp. 197–205), the conceptual and the syntactical areas. In the conceptual area, the new geography provides a series of models, like that referred to above, by means of which the real world may be better comprehended. A model in this sense is simply an abstraction of reality which includes only its salient features and leaves out the potentially confusing details. The second contribution, in the syntactical area, provides a way of tackling problems, namely, the hypothetic–deductive method familiar to physical scientists.

Another important characteristic of the new geography has been that hypotheses are frequently framed in terms of numbers. Indeed it was a Canadian geographer who drew attention to the fact that quantification was not the only, or indeed the most important feature of the so–called "quantitative revolution" which brought the new geography into being. Numbers were simply a means to the end of greater precision. Change in geography had been associated in people's minds with quantification because the relationships between the phenomena of the earth's surface could often most usefully be expressed in numerical terms. For example, many geographers are interested in the "distance decay principle" which states that the influence of any object, whether of a city or of a noxious industry, decreases the further you are away from it. Stated in words this principle seems hardly worth talking about since it expresses something that most people know from their commonplace, everyday experience. However, when the problem becomes one of determining at *what rate* the influence of an object decreases and whether it does so *in direct proportion* to the distance from that object, or in some other way, then the question is more difficult to answer. It leads in fact to experimental procedure which is not unlike that developed for the physical sciences. A hypothesis is formulated and data gathered which enable it to be tested along the lines suggested above. If it is possible to verify the hypothesis, then what emerges is a principle which has some universal validity. Because most of the phenomena which the geographer studies behave in a rather erratic way, geographers were seldom able to come up with a hard and fast law like Newtonian physics. However, by looking at very large samples of data and by making use of probability theory, they were able to come up with generalizations which seemed applicable, by and large, to a great number of cases where similar conditions prevailed. This kind of revolution in geography was made possible by an improved data gathering facility and, above all, by the digital computer, which not only allows large amounts of data to be stored and retrieved, but also permits difficult statistical computations to be made.

How does this affect geography teaching in the schools? Many educators have argued, basing their ideas on those of Jerome Bruner (1960, pp. 17–32), that material is only worth teaching if it can be related to recognizable structures. This is because unstructured information is incoherent, is not transferable to analogous situations

and is soon forgotten. For many geography teachers, the models that were being developed as an aid to research seemed to form exactly the kind of structures that were needed. Rather than teaching the students about the arrangement of urban places in a particular region, why not teach them how in general urban places are related and arranged in space? With Christaller's "central place theory" they are equipped to understand any urban pattern wherever it may occur.

However, an approach which focuses on models contains pitfalls which could be as damaging as environmental determinism. First, there is the temptation to teach the models as though they were an end in themselves and forget that they were developed in the first place only to make the living, breathing world comprehensible. Secondly, *working* with models as opposed to simply learning about them, usually involves some computation, and if the amount of data is large, this can be tedious and time–consuming and again result in the model taking precedence over the real world it is supposed to illuminate. Thirdly, and most important, the suggestion has been made that models contain their own built–in biases. Most of those that are used in human geography are based on certain assumptions about human beings and how they organize their lives. For example, they assume that, on the whole, people try to minimize effort and maximize gain, and that they are in competition with each other. These are the same kind of assumptions which have enabled economists to develop models which have resulted in their subject assuming its prestigious and fruitful role among the social sciences. The danger lies in assuming that, because the models based on these assumptions describe the world the way it is, they describe it the way it *ought to be*. The feeling developed among many geographers that by focusing on models, geography was not saying anything of value about such current pressing social conditions as the gap between the rich and the poor nations, racial discrimination, environmental decay and social injustice.

To date, the approach of the new geography has had only a limited impact in Canada, although a few recent textbooks written for courses in Ontario have included exercises using quantitative techniques (Molyneux & Olsen, 1979). In the United States, on the other hand, the High School Geography Project was initiated by the Association of American Geographers and the National Council for Geographic Education with the express purpose of introducing new ideas in geography into the secondary school. It is ironic that although scholars in a few American universities, notably Washington State, Chicago and Northwestern were in the forefront in changing geography from a descriptive to an analytical subject, American school geography in the nineteen–fifties remained rather old fashioned and often rooted in a social studies approach. It was this kind of geography that, through the agency of textbooks like John Hodgson Bradley's *World Geography*, was often imported into Canada before specifically Canadian texts began to appear from about 1960 onwards.

In some respects, the American High School Geography Project fell on more fertile ground outside the United States. In Britain, a series of workshops was organized at Madingley Hall near Cambridge by two British "academic" geographers, Richard Chorley and Peter Haggett, with the purpose of introducing teachers to new approaches in the field. These workshops spawned two tremendously influential books, *Frontiers in Geographic Teaching* (1965) and *Models in Geography* (1967) which presented in fairly concise form a review of the current techniques in various sub-branches of geography and their potential relevance to teaching. There is no doubt that the High School Geography Project was an important influence in this effort since not a few of the teachers who attended the early Madingley workshops and later achieved prominence, explicitly refer to it in their writings.

In Britain, the new geography resulted in a plethora of textbooks cast in the mold of the new research techniques which had gained prominence in the universities. They ranged from the simple exercises for primary school pupils found in the series of books by Cole and Beynon (1970) to the more abstruse works for sixth-formers like the urban geography texts of Everson and Fitzgerald (1969, 1972). From a Canadian perspective it may have seemed that the new geography had overnight become the conventional wisdom of the schools, such was the energy and enthusiasm of its textbook and article-writing protagonists. This was not the case, however. Until very recently, public examinations remained rather traditional and set the tone for most school curricula. The major impetus for more widespread change in Britain came from initiatives of the Schools Council, the body charged with the responsibility of developing new curricula.

Two Schools Council projects in particular are of interest. The first of these, called the Geography 14–18 Project since it was aimed at this age range, developed an interesting approach towards school-based curriculum innovation. Rather than following the example of the High School Geography Project and producing packages of relatively "teacher-proof" materials, it recognized that for change to be brought about two things must occur. The first is that teachers themselves must be actively involved in the production and development of new approaches and materials rather than having these imposed on them from above. Secondly, since teachers in Britain are strongly influenced in what they do in the classroom by examination syllabi, it was seen to be necessary to persuade one of the several examinations boards to offer an examination specifically tailored to the content of the project.

The other project was directed towards the needs of the "young school leaver," the young person who, athough not academically motivated, must stay in school until the mandatory school leaving age. Although pilot schools were involved in the development of the project, the option taken for dissemination was that of producing packages on three different themes. However, teacher workshops and other meetings ensure that teachers are encouraged to add to the basic core of

materials provided in the package. These and other Schools Council projects have resulted in Britain in the evolution of rather subtle curriculum innovation systems (MacDonald & Walker, 1976), from the experience of which other countries might have much to learn.

From the point of view of geography, however, the interest of the projects lies in the fact that, although they draw much of their inspiration from the new geography, neither has allowed the tail of analytical method to wag the dog of relevant content. Both focus upon problems whose interest arises not from the analytical elegance with which they may be tackled, but rather because of their social relevance and intrinsic interest to the pupil. For example, the three packages in the Geography for the Young School Leaver Project are set on the themes of "People in Cities," "People at Work," and "Man, Land and Leisure," three areas that are considered to be of importance to young people growing up in the post-industrial era. Consequently, both projects on the whole avoid the trap referred to above of seeing the content of geography to teach the substance of these models just as an earlier geography had taught the substance of regions. Rather they saw the models and analytical techniques of the new geography as means to an end, namely the better understanding of the real world. It is interesting that in taking this approach the shading between geography and other social sciences was often somewhat shady since an awareness of social problems often requires a multidisciplinary view.

An approach which uses the method of the new geography to grapple with problems of social relevance has had some recent support from purely academic geography. Some disenchantment with the very abstract model-based new geography of the nineteen-sixties has led some scholars to look for a geographical equivalent of welfare economics, that is to say, a geography which, rather than deriving elegant models for their own sake, starts with the proposition that the way things are arranged on the earth's surface has some bearing on human welfare. Consequently, its task is to generate models of some optimum arrangement that will bring the most good to the greatest number of people. Human geography, they argue, should focus on questions of "who gets what, where, and how" (Smith, 1979) and geographers should be more concerned than they have been in the past with *evaluating* different spatial arrangements in terms of the extent to which they contribute to or detract from human welfare. Taking this approach, they suggest, returns to geography a unity which it has sometimes seemed to lack, for all the sub-branches of the discipline can be seen as contributing to the central question.

Schoolteachers have to be concerned with the relevance of the subject they are teaching. There are a number of ways to answer the question "why do we have to study this?" most of which are unsatisfactory. The only really satisfactory answer is one which suggests that the subject has some importance outside the classroom, either in imparting useful skills or in helping people to understand a

complex world and develop personal attitudes to deal with it. The developments that have occurred in geography in the last three decades have potentially placed the subject in a position where it can meet both these criteria. The theoretical revolution of the 1950s and '60s resulted in the development of many analytical techniques, some of which have been adapted for classroom use. The skills they impart train the mind in the logic of analysis and develop a degree of spatial awareness which was not possible in the traditional approach to geography. The American High School Geography Project and much of the work that has come from Britain provide good examples of this. In addition, the growing interest in questions of social relevance and the emergence of welfare geography, has suggested how these techniques can be applied to problems and issues which face students in their adult life.

Many of the Canadian concerns that we read about in newspapers have geographical roots. The nagging question of Canadian unity, and of the relationship not only between Ottawa and Quebec, but between Ottawa and all the provincial powers, have strong geographical overtones. Regional disparity, patterns of resource use and of investment in industry, urbanization and the re–organization of farmland, the placing of networks of communication channels, roads, rails, pipelines and other energy transmission lines, cultural differences from one region to another, all these are issues which geography can help people understand. The problem of those who devise curricula in Canada and of the teachers who put those curricula into practice is to revise the way we look at the regional geography of Canada, a course which appears on all provincial courses of study so that these important questions are looked at. In Britain, some work along these lines has been produced by the projects funded by the Schools Council. In Canada, some textbooks have appeared which take an "issues approach," but as yet not much attention has been paid to tying several important ideas together in a geographical context.

Geography teachers in Canada are usually somewhat ambivalent about social issues. They see them as the domain of social studies, which in most provincial curricula is found in the elementary grades. We have a tradition which, as in so many other areas, places us between Britain and the United States. Social studies has rarely gained the momentum it has had in the United States and geography, in terms of content and the number of hours of study devoted to it, is not as well founded as in Britain. Consequently, in the high school, geography teachers are often too busy "covering the facts," sometimes for provincial examinations, to allow themselves the luxury of either developing difficult techniques of spatial analysis, or addressing themselves to social problems. Nonetheless, a way should be found to do so, since all these contribute to each other. The techniques help students investigate with logic, rigor and thoroughness and stretch their minds. If applied to the kind of issues suggested, they help them also to get to grips with matters which affect the country very deeply.

And in the process they pick up some of the basic factual information about the location of places which the lay-person thinks of as "geography." In this way, geography can make a useful, and even unique contribution to the social curriculum.

It may be useful, in conclusion, to elaborate on how this might be done by discussing some of the distinctive contributions which geography might make to the social science education. What are the tasks which geography can and should perform?

It should be said at the outset that there is one task which school geography should not perform, and that is the task of passing on the conventional geographical wisdom simply, as the mountaineer said of the mountain, because it is there. There is always the temptation, particularly for the teacher with an honours degree in a subject, to see his or her job as that of passing on what was learned in university or, in some abbreviated form, what is to be found in the subject's most authoritative texts. This was certainly the case with the teaching of much regional geography in which most teachers attempted to cover the world, region by region, usually under a catechistic array of headings which included "relief," "drainage," "climate," "vegetation," "agriculture," "mining" and so on. There was also a strong danger, especially in Britain, of this happening with respect to the new geography and the tendency to teach the models as if they were content rather than a means of understanding content.

As always in education, the touchstone is the needs of the learner with respect to the society into which he or she will fit. From this viewpoint, there are a number of contributions which geography can make, some of which only geography can make, and others of which it can make as well as or better than other subjects.

The first of these is a very obvious one, and may, in the light of what has been written above, seem a little old fashioned. It is essential that students learn something about the world. It has become trite to say that we live in a McLuhanesque global village made possible by the revolution in communications. In most parts of Canada it is possible to direct-dial potentially millions of people in some twenty-five different countries; and from our TV sets, we are bombarded with images from every part of the world. But it is important to realize that they are partial images, selected because of their news or amusement value and edited by a team of communications experts. We do not see Iran, Indo-China or Israel "as they are," but rather how others have chosen to present them to us. Geography teaching has the role of passing on to students, not an objective view of the world, because that would be impossible, but at least a less partial view and, more important, the means and desire to expand it by reading and travel.

The second task which geography is well equipped to carry out is to take some issue, either at the local, the regional or the global scale and to see it as a whole and within some intellectually respectable framework. It has become almost faddish in social science education to

rail against overpopulation, pollution or the excessive growth of cities. Since it encompasses both the physical and human environments, geography is better equipped than most school subjects to look at such topics in a way that produces some enlightment rather than merely a sense of disquiet that things are not as they should be. Desertification in the Sahel, the removal of the equatorial rainforest from the Amazon Basin or, within Canada, the building of a gas pipeline from the far North are topics which ramify outwards to include a great number of factors of immense social importance, and they cannot be properly understood without reference to other factors which fall within the traditional domain of geography and between which geography has traditionally studied the interrelationships.

Thirdly, as a legacy of the quantitative revolution, geography now shares with the physical and natural sciences a mixed inductive–deductive method of enquiry which complements the more purely inductive approach of other social sciences. It therefore teaches students to direct enquiry according to a certain logic, namely the logic of the "scientific method." As has been pointed out, models are of value because they are less fixed to specific locations than empirical description. They are also less fixed to a specific time–frame and one of the great merits of the new geography was that it allowed scope for prediction and prescription. It is another contemporary truism that the world is changing so fast that what students learn in school today will have absolutely no relevance to the conditions under which they will live as adults. Theoretical models to a certain extent provide a means of overcoming this problem since they illustrate how things work in the past, the present *and* in the future. Particularly useful in this respect are the prescriptive models of the welfare geography referred to above. Rather than simply looking at models of urban structure, of industrial location or of transport networks as they are, we could rather look at them as they might be in order to achieve a set of specified social and economic goals. To answer the question "What is the best location for low–cost housing in Canadian cities?" or, "What is the best arrangement of subway lines for Toronto or Montreal?" or, "What is the best route for a pipeline from Melville Island?" not only requires some fairly specific skills of geographical analysis, but also some evaluation of society's goals.

The major task for geography teachers and for those who define the role of geography in social science curricula will be to attempt to weld together these three roles: to teach something about the world as it is; to do so in a way that shows the interdependence of people and the degree to which all issues are global issues; and to inculcate skills which allow for both rigorous analysis and imaginative creativity. Geography is no longer the subject which Gabrielle Roy's prairie schoolteacher enjoyed so much. The colours of the map change with distressing frequency and it is sometimes necessary to take sides. The crops are still being raised in different parts of the globe, but sometimes in

insufficient quantities to feed the people that live there or to provide them with enough capital for needed industrial development. Canadian wheat is still well known and still needful to sustain life, but whether it is directed to one destination rather than another and whether it gets there depends on a complex arrangement of international trade agreements, rail freight subsidies and labour contracts. And one further observation is certainly no longer true. Geography does require some effort.

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6

Integrated Approach to Social Education: Environmental Studies

Paul B. Park

Environmental Studies and Environmental Education are not interchangeable terms. *Environmental Education* is to be regarded as a function of the whole curriculum, formal and informal. It is furthered both through established subjects and by courses in environmental science and environmental studies which, in varying degrees, are interdisciplinary. There is a common purpose in these courses to foster understanding of the processes and complex relationships which affect environmental patterns, together with a sensitivity to environmental quality and a concern for the wise and equitable management of the earth's resources. As a study, in itself, Environmental Education has been reserved for the Intermediate and Senior grades where teaching and, hopefully, learning have become more formalized into a systematically scheduled series of courses.

Some of the topics with implications for environmental education, of which the informed citizen could be said to need a degree of knowledge and understanding, are:

— ecological relationships and balance

— energy sources and energy flow

— population growth and control

— the distinction between standard of living and quality of life

— the political structure within which environmental decisions are taken. (The Department of Education and Science, 1979)

Environmental Studies has not been viewed as a discipline or a series of courses. Rather, it has been viewed as a convenient title which integrates the skills and attitudes fostered in the common core curriculum in the primary–junior (grades K–6) division of the school system. Its emphasis has been on teaching style. Its aims are not related to a defined conceptual base derived from empirical studies, but grew from convictions, assumptions and commitments shared by several groups of teacher-educators.

WHAT'S NEW ABOUT ENVIRONMENTAL STUDIES?

As a teaching style which stresses reasonably unstructured time schedules and a wide variety of learning opportunities ranging from traditional pencil and paper activities to extensive use of tools and materials in learning environments, both inside and outside the school, one might argue that there is little to be said for environmental studies that has not been said before. What is new is that the arguments put forth by those who were committed to this style of teaching and learning were carefully considered and supported by individuals and groups who not only held considerable political control as to decisions affecting educational policies, but could also influence major funding decisions in the early "boom" years of the "sixties." The result was that such internationally respected foundations as the Ford Foundation funded major environmental studies projects at the same time as the U.S. Office of Education and the Schools Council in England were funding major studies of a similar nature. Environmental Studies was receiving not only wide financial support, but an international focus as a possible basis for re–structuring the whole approach to teaching the young child.

THE MAJOR PROJECTS

• The Nuffield Junior Science Project, Great Britain, 1967–1970.

Proponents of a need to study teaching styles and develop teacher guidelines received national prominence through joint sponsorship of the Nuffield Junior Science Project of the Schools Council and the Nuffield Foundation. A team of teacher–educators was appointed to study environmental studies programs, wherever they could be identified throughout Great Britain; to develop support materials and work out a scheme for national dissemination of the results of the study. The team held a passionate belief in the need to expose young children to a great variety of experiences and to allow them to savour those experiences until they exhibited understanding. They stressed

the need to give children time to learn, and to recognize the fact that each individual has his or her own particular requirements of experience and time.

The first operating principle of the Nuffield Study was that each child should have the widest possible range of practical experience. It was argued that it is vital that children should handle materials, as well as hear, smell and, when appropriate, taste as well, and that the value of such experiences to the young child cannot be over-estimated. There can be no substitute.

The principals believed that the way to fulfill the different needs of individual children was to offer them the opportunities for as wide a range of practical experience as possible (by taking the children out on field activities, and by bringing materials into the classroom), then to encourage them to explore freely and savour what they would.

The Nuffield team developed their position on the learning environment on the basis that the evidence suggests that it is not possible to hasten the forming of concepts but that schools can make it easier by providing suitable materials and situations.

- The Elementary Science Study (E.S.S.), Newton, Massachusetts 1963 to present.

During its substantial development period (for a curriculum project) E. S. S. has involved several hundred experienced educators in building a pedagogical position, isolating topics and issues, developing materials, and disseminating results. From the beginning there was basic agreement in this study that a major aim must be to encourage children to examine, analyze, and understand the world around them, and to foster their desire to continue to do so. In approaching this task, the study group did not attempt to make all children into scientists; rather their efforts went to promote children's scientific literacy and genuine intellectual curiosity. The ideal learning environment was to be a classroom in which sometimes the teacher talks, sometimes the student, sometimes no one; a room in which sometimes pencils are busy at each desk; sometimes no papers or books are in sight; a classroom in which plastic sheets and tubes, metal rods, balances, aquaria, lenses, clay, worms, microscopes, and water are as natural as books and paper; a classroom in which motion is as welcome as stillness; one in which error is accepted as a natural and useful part of learning.

- Ford Foundation Grants in Environmental Studies

During the late sixties and early seventies, the Ford Foundation supported several projects which involved Environmental Education and Environmental Studies. The Foundation took the position that the more successful environmental program had undoubtedly contributed to the willingness of the schools to open the classroom doors to new experience. In effect, schools must teach through the environment, using the local community as a source of learning experiences rather

than about the environment as a generalized object of study. In the final analysis, the Foundation argued, the success of environmental education will be measured in terms of its ability to change the behaviour of society (Ames, 1971).

- Environmental Studies in the Primary and Junior Divisions, The Ontario Ministry of Education, 1975.

In supporting the role of environmental studies in the curriculum, The Ontario Ministry of Education took the position that in the Primary and Junior Divisions, the world with which the child is familiar is used by the teacher as a basis for the development of values, attitudes, concepts, and skills. Thus, involvement with the environment is of prime importance; it stimulates children to communicate because they want to tell others about their experiences, and it impels expression in the arts because children want to interpret their experiences through a variety of media. Through Environmental Studies, the child can perceive, understand, and evaluate relationships within the environment. Among these relationships are:

— the relationships among people, e.g., social groups and communities, customs, and institutions;

— the relationships among things both natural and man–made, e.g., the relationship between weather and erosion, or that between machinery and air pollution;

— the relationship between people and things, e.g., the relationship between the quality of life and the automobile;

— the relationship of the child to the previous three, and to himself or herself.

FROM PROJECT TO CLASSROOM: A CLOSER LOOK

The launching of Sputnik was a major catalyst in focusing public attention on the nature of teaching and learning in the elementary schools, and on the need for alternatives and innovations in the teaching/learning process. By 1960, over sixty million dollars had been awarded for curriculum projects in elementary school science alone. The venturesome electorate could read about and discuss a multitude of innovations which ranged all the way from programs designed around a series of sequential objectives to an open ended informal approach as its central theme. By the sixties, teachers across North America had a veritable smorgasbord of learning packages and teaching styles which could be sampled at will.

Up to this point the usual process of curriculum change in the elementary division was little more than a watered down adaptation of a secondary school discipline. In England the Froebel Foundation group and the Nuffield Project stressed the importance of science being

a way of working, rather than a subject to be studied, and saw in scientific activity an invaluable part of an integrated approach to learning.

The project which had the most far-reaching effect, because of its greater size and resources, was the Nuffield Junior Science Project. It advocated what was essentially a child-centered approach, suggesting to teachers that they should help children isolate their own problems, devise their own investigations, design and make their own apparatus, form their own conclusions, and then *communicate* them to others. It viewed the curriculum as an *undifferentiated one*, rather than being divided into convenient subjects, with scientific investigation being used as a particularly potent educational tool. The Nuffield Junior Science materials are the product of a study undertaken by practising teachers. The project team studied conditions in a number of classrooms and wrote sample materials which they then submitted for trial in schools. The materials were revised, published and used as the basis for an extensive dissemination program on both sides of the Atlantic.

In the United States the Elementary Science Study developed 56 units (for grades K-9) which stressed scientific investigation in the natural sciences and mathematics. Basic threads of scientific investigations—inquiry, evidence, observation, measurement, classifications and deductions—were part of the fabric of all E.S.S. units, but they were not designed solely to be used in teaching individual skills, nor were any units designed primarily to illustrate particular concepts or processes. Instead, by presenting interesting problems and real materials and situations to explore, the units invited children to extend their knowledge insight, and enjoyment of some part of the world around them.

Many thinkers shaped the working philosophy and teaching approach of E. S. S. During the sixties, with the amassing of classroom experience, the goals of the project broadened. From a primary concern with the content of science, the staff came to see that the content alone would not suffice to improve education. The problem of the schools needed to be attacked on a broader front. The style of teaching and of classroom management needed revision.

From fairly structured, sequenced lessons or units, the E. S. S. staff moved toward informal, open ended investigations, more dependent on the input and experience of each class. As was the case with Nuffield, children were encouraged to undertake practical research whenever a question or problem might appear—in the classroom or beyond.

One can see, even from the titles of some of the units, that the instructional emphasis placed a high priority on practical activity:

Light and Shadows—K-3
Musical Instruments Recipe Book—K-9
Mystery Powders—3-5

Budding Twigs—4–6
Mapping—5–7
Daytime Astronomy—5–8
Animals in the Classroom—K–4

A CLASSROOM EXAMPLE

In 1969 Mary Van Spronsen was a grade 5 teacher with two years experience. She taught at St. Raphael's Separate School in St. Thomas, Ontario. Mary decided to use the E. S. S. unit *Mystery Powders* as a starting point in her environmental studies program. After the children and Mary had worked through the unit (6 weeks), Mary, with the assistance of the children, put together a chart to illustrate the variety of topics they investigated. It is clear from the chart that the children's interest ranged over a broad sampling of traditional subjects from bilingual, physical earth and rural science to geography, history, and art. The list is certainly not exclusive.

MYSTERY POWDERS

identification of powders
by the senses
mixing with water
with citrus juices
with vinegar
collecting the gas
chemistry kits
mixing the powders to make a model volcano erupt
making a model volcano
glaciers
mining
panning for gold
Klondike days

origin of the powders
how they are made
uses
grain farming
prairies
other types of farming
growing wheat, oats, etc.

farm visitations
animals on the farm
tools used

coal

open pit and shaft

prehistoric animals
evolution of man

"Informality," "open–endedness," "starting–points," "integrated studies," plus a host of other catch words soon became the "in" jargon of the time. Few educators were pressed to define the terms, state the objectives or account for the outcomes. Common sense in the curriculum was replaced with strong emotions and well-meaning intent. Provincial Departments, Boards of Education, Faculties of Education, and teacher groups churned out an impressive array of kits, books and pamphlets—all in the cause of integrated studies and the environment. Definitions and directions remained vague. Flow charts became known as cobwebs. Children trundled the pavement, waded the streams, and

rambled in the woods. Pencils, paper, clipboards, stop watches, and hoola hoops became the hardware of the integrated curriculum. Enthusiasm ran high—at least on the surface.

In 1970 the Ford Foundation made a series of major grants to support programs in Environmental Education. A number of schools and other educational institutions received Foundation assistance for programs that made imaginative use of the physical environment as a resource for learning. Patterned in part after environmental programs developed in the British primary schools (Nuffield), these programs differed from the usual "nature studies" in that they dealt with man in his environment and made heavy use of both human resources and physical materials found in the immediate local surroundings. In an urban setting, the children were encouraged to explore the physical features of city streets. The local environment approached in this manner became a vehicle for teaching skills and not just the subject of a study.

The objectives of these programs were both pedagogic and social: to capture the interest of students by making use of their own perceptions and experiences, and to channel this interest into constructive learning patterns, while at the same time stimulating a more sensitive awareness of the environment. Some examples of programs are:

1. *Wave Hill Center for Environmental Studies* (New York): In cooperation with the Hubert H. Lehman College, a branch of the City University of New York, this center developed programs to introduce the physical environment to stimulate the intellectual curiousity and growth of students in four elementary schools in Harlem and South Bronx.

2. *International Center for Educational Development* (Los Angeles): The center focused on four elementary schools in a wide range of local settings—in the urban–ghetto area of Watts, in a rapidly changing suburban area, in a suburban–rural environment, and in a small rural community—so as to offer a maximum of topics and problems for exploration.

3. *Faculty of Education, The University of Western Ontario* (London, Canada): One of the first centers to draw upon the British primary school experience, this Faculty was working with teachers and principals in Ontario elementary schools to develop a broadened version of the Nuffield Junior Science Program. The project was known as the Early School Environment Study — E.S.E.S.

THE EARLY SCHOOL ENVIRONMENT STUDY

The Early School Environment Study staff set out to examine the practical day-to-day problems of lesson planning, teacher styles, and classroom management encountered by elementary school teachers who

were required to implement Nuffield, E. S. S. , or similar materials and philosophies. The intent of the project was to develop a team of classroom teachers who would carry experience directly from the classroom to the in-service workshop; who could present a cogent and defensible rationale for their approach to learning and their rather drastic change in teaching style and, above all, a group of individuals who would be accepted by colleagues who placed a high priority on credibility developed in the classroom. They would speak from experience.

ENVIRONMENTAL STUDIES: A CLASSROOM APPROACH

During the four years that the E. S. E. S. team worked in the schools, several structures for learning and teaching emerged. It became clear from the outset that any models or approaches worthy of large scale dissemination would have to be clear in terms of expected outcomes, applicable to the curriculum expectations of local school boards, and relatively straightforward in terms of classroom implement- ation. Some examples of approaches are: *Children's Questions and Practical Experience* —if young children are expected to ask and investigate questions, pencil and paper activities are simply not enough to stimulate interest. The teacher's role is vital. Specific, short-term goals need to be identified. A range of activities should be planned which provide not just for individual interests but abilities as well. In general, participating teachers found book lists to be of little value, unless the books were readily available and keyed to a reading level which would not cause undue stress on the individual child. Skills had to be taught, and definite standards maintained. Teachers found one framework to be particularly useful in setting up planning and implementing a project in integrated studies:

Objectives – Two or three *specific, observable,* and measurable objectives had to be set, i.e., Each child will be able to:

- do something specific in language, or
- apply a new or old skill in mathematics, or
- take some rough data and organize a chart.

Interest Areas – An area of focus should be chosen where the teacher has some knowledge *and* experience. If a topic or interest area is chosen where the teacher later finds the results are disappointing, one must question why it was selected in the first place. Did the teacher have a clear view as to purpose and expected outcomes? Did the teacher feel comfortable with the topic? Was the class sufficiently prepared?

Questions and Topics – The E. S. E. S. team found that if the children and teacher are not absolutely clear as to the question or issue under study, the end result will produce confused children, mediocre material and frustrated teachers. Unless children and teacher are clear from the outset as to why specific studies are being initiated and what the expected outcomes are to be, such ventures as studying traffic problems, visiting streams and/or woodlots, or doing surveys of

cemeteries, are often a waste of time. If such activities are planned for emotional release or sheer enjoyment, or for specific learning outcomes, we should be accountable from the start and be prepared to argue our case. To do weed counts at the stream's edge, or customer surveys at the shopping plaza because "it's the thing to do when you are on a field trip" is an educational sham at best.

Gathering Data – All too often children rush into topics when they are grossly ill equipped for the task at hand. If children are expected to use books as source material, they should be taught such skills as looking for and isolating key points; summarizing paragraphs or pages of material; using an index; cross-referencing, etc. If personal interviews are to be used, children must have questioning skills and techniques along with recording methods firmly in place from the beginning. These skills do not develop spontaneously through some glossy image of maturation. They must be taught and practiced. Children need structure. Structure leads to confidence. Confidence leads to enjoyable and productive learning experiences.

Organizing and Recording Data – The child can be easily overwhelmed without some sense of security in being able to cope. Pages of copied notes or worksheets of field observations can easily lead to a bewildering array of booklets, posters, and classroom presentations without a sense of purpose. Children need *simple* and *reliable* models of such techniques as graphing and charting. They should be taught how to reduce large collections of data in as broad and accurate a manner as possible. Time and effort committed to these basic skills lead to independence and individuality. Teachers then have time to discuss conceptual problems or significant planning issues as opposed to constantly reacting to such questions as: "I don't know what to do . . .?" "Where do I find . . . ?" "What do I do now?"

A ROLE FOR THE TEACHER

From the foregoing it appears that the role of the teacher is—first, to make sure the classroom is well equipped in as many ways as possible to provide the ingredients of practical experience for the children.

A science table or exhibition space can be a constantly changing source of interest, including displays set up by the teacher, and later augmented by the students. A collection of carefully selected stones showing a variety of interesting shapes and textures will inspire children to bring more samples, especially if the teacher has had the foresight to display photographs, books and other materials about rocks. Even if the children do no more than handle them, they will discover something more about weight, shape and roughness, so the display will have served a valuable purpose. It is quite likely that questions will be asked about hardness or how a rough stone can be made smooth, or even if stones will dissolve in water. To find answers to such questions, experiments will have to be planned.

It is very important that children be allowed to handle the display. Much of the value will be lost if they are only allowed to look.

There are many ways of displaying materials other than by a science table. A card asking a question or posing a problem may help to encourage the questioning attitude which we hope to build up in the classroom. Materials which children might find useful in their work are clay, balsa, wire, springs, weighing and measuring equipment—all of which should be readily available so the children can handle them and learn about their properties and potentialities. Often these articles themselves might prompt questions which could start off investigations.

The teacher will need to provide situations which will so interest the children that they will be moved to ask questions. These situations may be in the form of materials or equipment– a rotting log, a collection of mirrors or lenses. Or it may involve an expedition beyond the classroom to the school field, a pond, a building site, or a market place, in which case the appropriate preparations will be necessary.

Children adapt themselves to the existing classroom situation and behave accordingly. Those who have been used to sitting quietly, waiting to be told what to do, will not start to ask questions simply because it is suddenly expected of them; they will need time to adjust, and to accept the new atmosphere of enquiry, and at first the teacher will probably have to ask the questions. But after a time (and no one can predict how long this will be), the questions will come more and more from the children. As the questions come, or for the time being are asked by the teacher, they can be used as a basis for enquiry. This means that the teacher needs to discuss the question with the child, or children, collect ideas as to how it might be solved, and refine these ideas for further discussion. It cannot be emphasized too strongly that discussion plays a most important role in the development of the enquiry.

A teacher of primary children brought a rotten log on which there was a snail into the classroom, and a child asked about the speed of the snail's movement. The conversation took this form:

"How could we find out how fast it moves?"
"By timing it."
"What could we time it with?"
"A clock."
"Which clock? This big one on the wall or my wrist watch?"
"The one on the wall."
"Why should we use that one?"
"It is easier to see."
"How can we measure how fast the snail has moved?"
"See how long it takes to crawl."
"To crawl how far?" . . . and so on.

Finally, the idea emerged that it would be necessary to measure a distance and time. This child then timed the animal over a few centimeters and then calculated how long it would take to crawl along the length of the log. In this way children may arrive at a method of solving the problem, but the teacher plays an important role by throwing their too general statements back for refinement. This is not the same thing as the teacher deciding in advance what will be done and then guiding the children along preconceived paths; the children often produce quite new ideas which are then accepted by the teacher or the children for discussion. They may well turn out to be impractical, but they must be discussed and never belittled or summarily dismissed, otherwise the child is not likely to offer more ideas in the future.

It should also be remembered that discussion has value only for those children for whom the question has some relevance, and a class discussion is often really a discussion with only two or three children, the majority being only bystanders who derive little or nothing in the way of learning from the episode. Another important part of the teacher's work is to make sure that, as far as possible, the necessary materials are available at the appropriate time so that the children can make apparatus and carry out their investigations. Two things can be done about this. First, the teacher can build up a collection of material in a cupboard or "junk box." This type of material is likely to be useful on many occasions and will consist of things like string, wood, screws, wire, squeezy bottles, elastic bands, and similar materials which are likely to come in handy in making any one of a number of pieces of equipment. The other thing is to anticipate the kind of problems that might arise and collect appropriate materials. Thus, if a flashlight is the starting point, it will be necessary to have batteries, bulbs, bulb-holders and wires. After practical work, it may be possible to anticipate new lines which are developing—someone may be asking for electro-magnets and will need plenty of wire and a large nail; someone else may be interested in insulators and need a wide range of materials to test—pottery, rubber, plastics, metals, etc.

Useful collections of material may be made up from scrap and waste objects which may be available from shops and firms. Often a walk around a local store reveals materials at low cost. As they accumulate, these materials will present storage problems which may be overcome in various ways, depending on the particular classroom involved.

As the work proceeds there will be constant discussion with the children. The teacher will move around the class, offering suggestions, help, and encouragement. The children will need to consider their observations and formulate some idea of what they might mean. Many problems are raised to which there are no answers in books, so it is wise to develop the habit of checking conclusions against observations. Some E. S. E. S. teachers found that in this way it is possible to develop an independence of thought and critical attitude. With experience, teacher and children learn to judge the quality of their answers in this way,

rather than be reference to books. In addition, there is some evidence that children who have been encouraged to work like this look critically at their apparatus and techniques and will devise new and more precise methods of obtaining a more satisfactory answer.

There will come a time when the teacher will have to discuss with the children what they will communicate, and how they will do it. It is important to realize that not everything will be written about or drawn; many important discoveries will never be mentioned at all; others will be the subject of a brief conversation with a classmate. But much of what is learned will be communicated in some form or another, so the teacher must be sure that there is a good supply of the necessary materials available and that as far as possible the children have experience in using them.

There will be times when the teacher finds it necessary to *teach* an individual, small groups or even the whole class. The evidence is that many children—especially older and more able ones—frequently reach a stage where they can make no further progress on their own. At this point the teacher, with his/her greater experience and wisdom, has to step in and help the children over the immediate hurdle so that they can start again on their own. This is no excuse for the teacher habitually to lecture at length; the teacher's job is to give just enough help for the child to take over again as soon as possible.

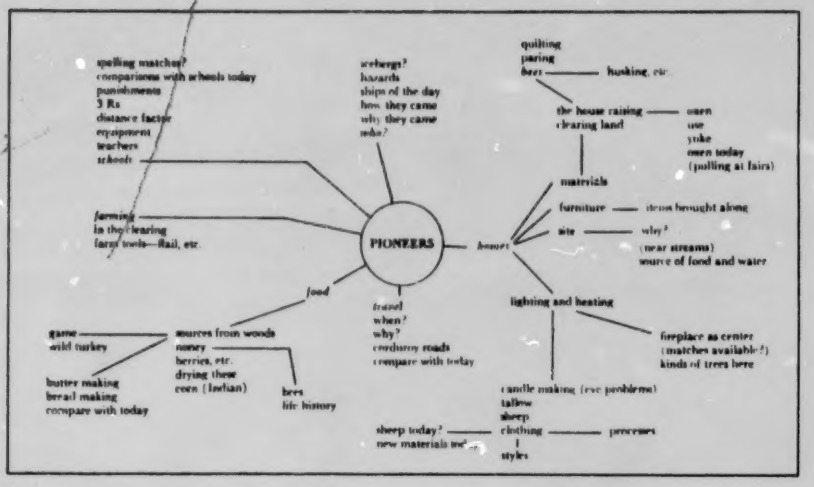
TWO CLASSROOM EXAMPLES

I. *Pioneers*

Sandra Rae, a Grade 5 teacher at South Perth Centennial School, used the Black Creek Conservation Area as a starting point for her E. S. E. S. program. The children were curious about the lives of the early residents of southwestern Ontario. How did they live? What kind of food did they eat? What type of homes and clothing did they have?

The children happily and purposefully worked on a pioneer theme three and a half days a week. Some made pioneer candles, others dressed dolls in native attire, some cooked old-fashioned recipes, and others built model villages. It was their own idea to cook a pioneer dinner for the entire school at Thanksgiving.

Class interest carried over into other subject areas, for example, to the reading program. Stories and poems were written about these early settlers and the children selected library books on pioneer themes. Sandra was surprised to find that her slow readers progressed far beyond expectation, while her good readers enjoyed the freedom of reading at their own rate, not held back by the rest of the class as in the past.



II. *Paper Towels*

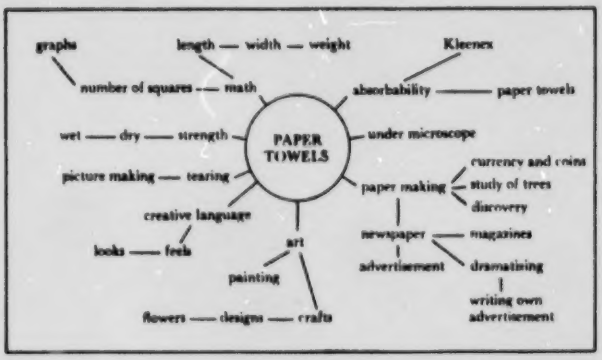
Robert Poile of Fairmount Elementary School adopted another approach. He started by simply writing the topic on the board. The children developed the lines of inquiry that appealed to them.

The Children's Questions

1. Which paper towels absorb the most water?
2. What is the thickness of each towel?
3. How are paper towels manufactured?
4. How many sheets are there in each roll?
5. What is the strength of each towel?
6. What is the perimeter of one sheet?
7. What is the area of one sheet?
8. How much does it cost to dry your hands?
9. Which absorbs the most water, Kleenex or paper towels?
10. What things can be made from paper towels?
11. How many indentations are there in a paper towel?
12. How does a paper towel compare with Kleenex under a microscope?
13. What is the difference in size between one towel and one Kleenex tissue?

14. Why do some companies claim their paper towel is the best?
15. Can you make paper towels at home?
16. Why are there no black paper towels?

These questions were helpful as guidelines in the experimentation period that followed and they were also used by some of the more unimaginative pupils as starting points. The children were asked to choose a problem that interested them, list the materials needed, and outline the steps by which they would attempt to find the answer. Any materials not available in the classroom were listed on the board and brought up the following day.



GETTING STARTED

The first thing to do is choose a starting point for study. This may be decided arbitrarily by the teacher, or possibly after a discussion with the class; it may arise when a child expresses a strong interest in a subject which is then taken up by the whole class. In fact, many situations are full of possibilities and some have already been tried in schools, and the results written up as case histories. In general, if a sitution is chosen for study—like a piece of waste ground or an open field—this will be examined by the children with a few specific aims in view. Perhaps they will begin by collecting stones or looking for insects, all of which will involve them personally in an investigation. But as a result of this initial attack, more problems will be raised and these will become the particular interests of a small group or individual, so that the class necessarily breaks down into small units, even tackling part of the problem.

THE DEVELOPMENT OF FREEDOM

When the teacher begins to feel that treating the whole class as a single group is rather restricting, a more satisfactory way of working might be found in small groups. This is best done by degrees so that the children will adjust gradually to the new atmosphere and acquire the necessary habits needed if the work is to run smoothly. Thus, as an example, when a child suggests that objects make sounds because they are hollow and the experiment is planned, it is easy to say to the child, "Here are some materials, go and work with them. When you have found an answer come back and tell us about it." The other children can then turn their attention to a new idea, although there may be one or two who are anxious to join the first child in his investigations. From the breakaway of a single child or one small group, it is not a big step to a second or third group, until the whole class is involved in solving a number of distinct problems.

THE FINAL DRAWING TOGETHER

Throughout the whole activity, there will have been a great deal of communication through discussion and through material left around the classroom in various stages of investigation and development. All this communication is important and is to be encouraged.

If the class has been treated as one group, by the end of the investigation their communication has been completed, but if they have been involved in a variety of problems they will need to pass on their findings to each other. This will be achieved through verbal statement and discussion, but also through writing, painting, or models, all of which have to be displayed for others to see. For this to be done satisfactorily, the teacher has to talk with the child about what he has to say and how he wants to say it. The best work comes from a child who has been encouraged to talk about his ideas, to put them in order, and to consider a number of possibilities so that he can choose the most suitable way for saying what he has to say. In this way the important communication is done immediately after a discovery has been made and a display builds up steadily as the work proceeds. If the class has worked as a whole, it is important that they should also display their findings as a basis for further work. Children's ideas on display are varied and ingenious and the teacher will need to have the appropriate recording materials ready at hand. Nothing frustrates so much as not having the materials in order to get on with the work and recording of developments.

THE NEXT STEP

A number of fresh possibilities may arise. Once they are involved, children have a habit of asking fresh questions about the work they are doing. Sometimes these questions lead along new and exciting trails which may have little connection with the original work. For example, if the children are studying sound, a child may show an interest in the

pig-skin of a drum and tambourine and want to start on a new line of study about animal skins. Although it may be desirable to let children follow these lines, in the early stages it may be wiser to have the situation carefully controlled so that the groups which form are easily coped with by the teacher.

A FINAL POINT—THE PRIMARY CLASS IN PARTICULAR

Many teachers will feel that the advice given would lead to more restriction than they are prepared to accept in their classrooms. This is particularly true of the primary division because the children may not readily submit to being treated as one large group in such activities. All teachers, but especially primary teachers, should remember that much of environmental studies will consist of nothing more than observation and discussion with little experimentation or formal enquiry—it is part of the process and just as important—and that children have a natural desire to investigate what is interesting to them as individuals. The primary teacher will, no doubt, find himself/herself working largely with individuals and not with a group.

ENVIRONMENTAL STUDIES AND THE '80s

You may well ask what has happened to all the projects and final results.

The major studies—Nuffield, Ford and the Elementary Science Study—have followed the pattern of most national ventures. The wave of enthusiasm and support created an enormous initial splash and the ripples became progressively weaker and modified with time and distance. Most of what is now left of the original concept can be found in a few exciting little cells of activity here and there. The international focus and high visibility are gone. However, there are new developments:

1. The Vancouver Environmental Education Project has provided a wide variety of support materials for environmental studies (see Appendix I).
2. Most of the E. S. S. units are still available (see Appendix I).
3. Many of the materials produced by the project discussed in this chapter have formed the basis for curriculum units developed by local school districts to meet local needs and interests.

Environmental Studies and Environmental Education will continue to be topics of local, national and international concern. There will be new ventures, new issues and new waves—with more ripples . . . .

APPENDIX I

Resources

1. Vancouver Environment Project, V. E. E. P., University of British Columbia, and the B. C. Teachers' Federation.

   Sample topics:
   A Community Study for Primary Children
   – studies of the neighbourhood, business community, public service, cultural social community, and the communications lead to integrated classroom activities.

   Shopping Centres
   –interdisciplinary activities for the investigation of shopping centers.

   The Pond Book
   –student investigation of ponds.

   Comment: These are very useful support booklets of ideas and possible interest areas. Objectives tend to be vague.

   For additional information write to:

   Lesson Aids Service
   B. C. Teachers' Federation
   105 – 2235 Burrard Street
   Vancouver, B. C. V6J 1H9

2. *Canadian Studies – The Atlantic Institute*

   Paul Robinson, a faculty member at the Atlantic Institute of Education, has produced a wide variety of materials on local studies for Canadian schools. For information write Mr. Paul Robinson, the Atlantic Institute, 5244 South Street, Halifax, N. S., B3J 1A4

3. *Elementary Science Study – E. S. S.*
   A full selection of the units available from:

   McGraw Hill Publishing Company
   330 Progress Avenue
   Scarborough, Ontario

4. *Early School Environment Study – E. S. E. S.*
   Faculty of Education, The University of Western Ontario.
   Booklet:

   The World of the Child
   The Ontario Institute for Studies in Education
   252 Bloor Street
   Toronto, Ontario

Films

1. *A Child's World* – colour, 45 min. Six teachers in three school settings provide teaching models for implementing the integrated curriculum.
2. *The Main Problem is Me* – B/W, 30 min. An inner city school is documented in its approach to developing an environmental studies curriculum.

3. *Bridging the Gap* – colour, 15 min. A beginning teacher talks about the practical problem of developing an environmental education.
4. *Starting Points* – colour, 15 min. Illustrates several topics which serve as starting points for practical investigations.
5. *Other Resources – selected*
6. *Environmental Studies* – K–6, Waterloo Board of Education, Kitchener, Ontario. A comprenensive environmental studies program developed by local teachers, consultants and resource personnel.
7. *200 Outdoor Science Activities* – Ontario Teachers' Federation, 260 Bay Street, Toronto, Ontario. A collection of seasonal activities organized by grade level.

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7

Integrated Approach to Social Education: Interpreting Society Through Literature

Don Gutteridge

Literature has always provided man with a way of interpreting or expressing his feelings about society. We need only to point to the comprehensiveness of *The Iliad* for the Greeks hearing it declaimed or, later on, reading it; to the patronymic suasion of *The Aeneid* over the Romans; to the grand mythmaking of *Beowulf* or the consciousness-raising of Shakespeare's plays for our own early ancestors. Whether or not the schools, in their humanities and social studies programmes, pay any heed to the literature of the culture they are studying is beside the point: novels, plays, and poems will be read, and will have their customary, time-honoured effects on how we perceive our society. The social studies teacher, if he is alert, will know something about these effects in general, and if he is wise, will strive to adapt them for specific use in his teaching.

Literature, as an instrument for interpreting society (and it *has* other uses not germane to this topic) will convey to any reader a special sense of time and place; will let him view a shared experience of the public past through the lens of a single consciousness; will offer him representative stories and character-types with which to gauge the events and personages of his own time; and most important, will trace for each citizen the saga of our *imagined* history, constructing for us visions of the wished-for future. In brief, in school or out of it, we go to

literature for biased but illuminating stories of our past; for descriptions of what it was like to live there and then, for the exaggerated figures of a legend, satire, comedy and tragedy who, though they may not have existed thus, are real enough for us to grant them the status of type, of symbol standing momentarily for ourselves (Romeo, Mrs. Malaprop, Sam Slick); and for the record, in our native writers, or what we, as a people, have dreamed for ourselves—a chronicle, if you will, of the Canadian imagination. Each of these general uses of literature may be called upon by the social studies teacher for specific application to curriculum, provided that the nature of the material and its effects are fully understood and consequent constraints recognized.

We shall discuss both the effects and the constraints in three major areas of relevant literature: historical fiction for young people; adult fiction, drama and poetry with societal implications; and the literature of the Canadian imagination.

HISTORICAL FICTION FOR YOUNG PEOPLE

The most obvious, direct and necessary use of literature in the social education of children is the reading of historical fiction for its capacity to supply factual background information and to develop a nascent sense of historical time, place, and causality. The term 'necessary' is deliberately invoked here, for students at the age of twelve or thirteen, say, will not be able to acquire either historical/ sociological/ geographical information or the related concepts thereof as efficiently through alternative means. First, the twelve-year-old has a limited ability to digest expository prose (and less inclined to write it), the format in which much 'social' information is purveyed; e.g., textbooks, pamphlets, explanations of maps and graphs, teacher's notes. Further, these expository texts are often written at levels of abstraction beyond the student (Britton, 1975, ch. 12) or at several levels the bewildered student cannot unscramble (Britton, 1975, ch. 6). The trend toward the use of documentay materials — the Jackdaw syndrome — seems an obvious attempt to present more information and opportunity for concept-formation outside the expository note, but, despite its other virtues, this method is incurably weakened by its reliance on a variety of documents in a variety of styles and registers (levels of speech and audience-constraints), involving the students in what linguists call 'switches' (Dixon, 1967, p. 10), an operation which is infinitely more sophisticated than teachers have suspected. On the other hand, empirical studies over the past sixty years have shown that young people between the ages of eleven and fourteen read—on their own— a great deal of fiction, and most of that is adventure, sci-fi, and/or historical romance (Purves and Beach, 1972, p. 81). Fiction, without question, is *the* reading vehicle for students in grades seven to ten, fiction which, as long as it has a central heroic figure and lots of action, may be set anywhere and anytime. Hence, the appearance of historical figures, either as main or secondary characters, is acceptable

to the student, as is the description of historical place. The opportunity is afforded for really wide reading and extensive acquisition of background data in history and geography, as well as for an incalculable growth in the awareness of the atmosphere in which historical events occur.

Many of the hundreds of such books currently available employ the device of having as protagonist a young boy or girl accompanying a famous personage, acting as witness to actual events, and in a real sense offering, from the adolescent viewpoint, an *interpretation* of them. MacNamee's *My Uncle Joe* is typical of the genre, set as it is in the period of the Riel rebellion (for a recent list of other Canadian titles, see *Action/Adventure*, 1977, *passim*). Buchan's *Copper Sunrise* describes the genocide of the Beothucks through the eyes of a boy who not only witnesses and takes part in the events, but makes a moral stand which is tantamount to an interpretation. Much more than data and atmosphere, then, can be gained from these books: the student, trapped in his own egocentricity for these intermediate years, is able to use that limitation to good purpose when he reads historical fiction because events whose causality would otherwise be incomprehensible are perceived through a single persona—much like himself, and are pieced together for him as a *story* whose causal/psychological/moral structure he intuitively understands.

The reading and discussion of historical novels, then, set amongst the traditional approaches to social studies, can provide information, the atmosphere of time and place, a primitive but genuine moral engagement with historical issues, and insight into the first stages of historical causality. What seems distorted to the adult historiographer in these tales may seem a valid perspective to the student, and any 'error' will be compensated for by the gains to be made. The misrepresentation of facts, a legitimate concern, can be the starting point for further, more documentary, study. Indeed, I would go as far as to suggest that some *writing* assignments in social studies be modelled on the narrative/fictional perspective: "I was MacKenzie's nephew at Montgomery's Tavern," etc.

Not all fiction of this general type deals with *famous* people and events. An entire sub-genre is devoted to adventures that take place as part of little-known events which the author hopes to revive in the public mind (e.g., Freeman's *Shantymen of Cache Lake*, about Canada's first union), or occur in regions and/or historical periods which are used to add flavour or point to the main story (e.g., Mowat's *Lost in the Barrens*). Such books are invaluable in locating regions in the minds of students in some detail, through the constant perspective of human beings living there. They give us a human geography and sociology, kept to the scale of the individual eye and personality. Upon this base, the more formal, cognitive systems can be constructed, though we must accept the fact that for a time the two approaches — experiential and cognitive — may be held by the maturing student in uneasy tension. To ignore the fictional perspective, however, or

relegate it to the child's world, is sheer folly, because the young student does and will continue to read in this mode; and furthermore, the spirit of such fictional perceptions carries over into adult life, where it conspires to keep pace with the more elaborate but no more persuasive empirical systems of social analysis. It is a fallacy of the first order to consider empirical and imaginative analyses to be mutually exclusive or incompatible. The latter is available to young people as it may never be again: teachers interested in social education in any full sense of the term should seize the opportunity presented.

HISTORICAL LITERATURE: FICTION, DRAMA AND POETRY

The adult reader and the student moving into the senior grades of high school may well turn away from the formulaic historical romance, but as mature reading habits develop, what is lost in close-focus is gained back in breadth. Realism, tragedy, comedy, satire—these new modes, along with a diversification in genres (poetry, short stories and plays added to novels), extend his literary range, and fortunately for the social studies teacher, all modes and genres are represented by titles having historical, sociological or geographical significance. More space would be needed to illustrate all modes and genres and their special problems as documents for social education; what follows is a brief analysis of key issues and constraints.

Whether it be fiction, drama or poetry, any literature with societal implications will present experience through a unified consciousness, either a single narrator (Pierre Falcon in Wiebe's *The Scorched-Wood People*) or a prevailing emotional focus (the Metis viewpoint in my own *Riel: A Poem for Voices*). The 'truth' in our serious literature resides in its internal consistency, in its fidelity to the language it engages, and in its being accepted — for the very bias it displays—by subsequent generations of the society to which it is addressed. In brief, it becomes a classic because it is 'true' and paradoxically it is true because it has been deemed a classic. Literary works with cultural import are valued by successive communities because of the bias of single perspective and the rightness of language. Although it is far too soon to tell, we know that if numerous fictional treatments of Riel are to survive, it will not be because any one of them is the 'right' view (in historical or other terms) or the last word or final solution — but rather because our society may come to feel that it does not want to lose or forget a document whose perspective, though limited, is irreplaceable. In this positive sorting-out process, the ephemeral and propagandistic are culled, having no further place in our imaginative or social history. Once the social studies teacher has accepted the classic in this sense, its bias no longer becomes a threat to the discipline he is inculcating. Like the young reader, our senior student will gain —through the unity of a biased story or a poem's imagery or a play's voices — insight into the motives and motions of historical events. And because the literature

itself will go beyond romance — to the tragic, ironic, realistic — the sense of reality about time and place will be powerful indeed.

At this level, then, we are after more than data, atmosphere and simple cause and effect; although restricted to the human perspective, serious literature with cultural contexts can give ready access and insight into entire 'worlds,' with sophisticated notions of causality, even of historiography. Further, the emotional grip of the classic, where language functions at full force and the character edges toward the symbolic, is often as impressive as the most thorough-going documentary study. Shakespeare's Richard Crookback, for better or worse, is better known than the actual one, as are his Caesar, Antony, and Macbeth. Seing history, our own as well as that of others, through the simplifying bias of drama (or film and T.V. nowadays) is a natural preoccupation of our society; it will not go away naturally nor can it be 'educated' out of us. It is a social phenomenon in itself, and if for no other reason, should be part of the social education of our students. Meeting the bias and efficacy of literature head-on is our best course. We should encourage students, in both English and Social Studies classes, to read widely the fiction, drama, and poetry relevant to cultural topics.

Before examining some of the constraints necessary to such an approach, we should note the existence of another large body of literature which deals not with explicit historical figures but with important *periods* of history, offering insight into social systems, moral values and political sentiment. In the absence of well-known public figures, we may read these more sociological works without immediate concern for their attention to reported fact. Instead, we find anonymous characters living fictional lives in *settings* which were once quite real. Speech, manners, social mores, representative value-systems emerge from the story, and begin to formulate the picture of a whole period. It is this 'picture' which becomes a valuable document in the social education of the student. It will be detailed, colourful and, as far as the story allows, complete. It may also be portable, in that the student may carry it over to his more systematic analysis of the period in his history class. Bias, the controlling nerve of all literature, again will be evident, but the value of the unity, of the whole picture achieved through the literature cannot be overestimated. Until social science can fill in the large spaces of our collective imagination with its necessarily slow elaboration, literature must be granted room. What we want each citizen to possess, as his birthright, is a series of parallel and interacting pictures of his past.

In our own culture, the novel offers the most accessible entry into the construction of these 'social canvases.' Garner's *Cabbagetown* will let students really know how it felt to grow up in urban poverty in the 1930s, where the Spanish Civil War is seen as a way out; Baird's *Waste Heritage* is a brutal and pathetic account of the workers' sit-downs in B.C. in 1938, more powerful than a dozen commentaries on the subject; Duncan's *The Imperialist* gives details of political life in small-town

Ontario through characters representative of competing value-systems in the late 1800s; Mitchell's *Who Has Seen The Wind?* combines scrutiny of small-town Prairie values in the Depression with the re-creation of an entire *region* through impressive description, indelible characterization and unerring fidelity to the speech rhythms and dialect of place (and there is a movie to match it); Munro's *Lives of Girls and Women* draws a finer map of Ontario life after the War than any sociological studies have been able to thus far, and illustrates the increasing importance of the novel of manners; in similar vein but on the comic side, Wright's *Farthing's Fortunes* delineates ninety years of our recent social history; and finally, our most justifiably praised novels of place are Buckler's *The Mountain and the Valley* and Ross' *As For Me and My House*.

Beyond such conventional treatment of time and place, literature can also provide us with vertical or layered effects, giving us multiple, simultaneous perspectives on the past. But the delight of literature can be the bane of history, where linear concepts of time and causality are paramount, or of geography, where place is fixed in time. The most egregious example of the phenomenon is Shakespeare's history plays, which were written in the 1590s about events over a hundred years old even then, so that three hundred and seventy-five years later we read them as Elizabethan views of *their* past, as well as allegories of the politics of Shakespeare's own times, while modern directors, of course, deploy them to comment on our own politics; and they may be best read out of time, as sad stories about the death of kings. Dickens' *A Tale of Two Cities* is an even more complicated example, for Dickens appropriated Carlyle's eccentric theories about the French Revolution to write of those events already sixty years old. True to his mentor, he leaves out the middle classes. What, then, asks the historian, is 'true' in such a work? Should it be avoided by students of European history? Not really, for the novel will tell them what it *feels like* to be in a revolution, to be a little person caught in the giant spokes of historical event and to have to rebuild moral values on existential rather than traditional cultural ground. So, while it may be a poor account of those famous happenings, the novel will give students a lifelong sense of what all revolutions are like from the human vantage-point.

Useful examples of drama constructed in this 'double-time' are Bolt's *A Man for All Seasons* and Shaw's *St. Joan*, which throw light on the period described and on the age in which they were composed. Read a generation or two later, they acquire a third layer: our prejudices against the previous pair. Even so-called authentic dramas, like the BBC's *Elizabeth I*, must be viewed as interpretations shaded by contemporary sentiment. Nonetheless, drama, because it operates so directly with ideas, is useful in the social studies, despite the normal hazards of time-warp.

Poetry is even more complex in its handling of space and time, and is, therefore, more difficult to incorporate into social education. We

should, out of expediency, look for the narrative/dramatic kinds of poetry with explicit historical/geographical intention; such as, Atwood's *The Journals of Susanna Moodie* or Purdy's *In Search of Owen Roblin*. Pratt's *Brebeuf and His Brethren* might, for example, be studied alongside the Jesuit *Relations* and Garnet's recent, irreverent account in *A Martyrdom of Jean de Brebeuf*. Poetry must be approached with extreme caution because of its predilection for the surreal and the psychological, the private and the universal, and because of its stylistic and intentional problems (Gutteridge, 1976).

LITERATURE OF THE CANADIAN IMAGINATION

The most significant kind of literature for any society, however, is that which creates out of fictional or fictional–historical materials entire landscapes of the imagination. Such works are not fantasies or soaring allegories, but thick tapestries of time and place and character so vivid they become as real to us as the actual. Abroad, we may point to Hardy's Wessex and Faulkner's south. At home, we have Laurence's Manawaka, among others, the setting for several novels and many stories, with a gallery of characters, fictional pedigrees and family histories interstitched to form a complete and fully imagined 'society,' whose habits we know better than our neighbours and more thoroughly than our own ancestors. Literature of this stature is significant in social terms in two ways. First, the characters themselves, though a–historical, become types in the Canadian experience (David Canaan, the thwarted artist; Duddy Kravitz, the perennial apprentice; Dunstan Ramsay, the 'fifth business') and as such may be used to interpret experience both past *and* present. Second, the plots or recurring designs of our greatest fiction become themselves paradigms with which to analyze Canadian social behavior or diagnose deeply-felt attitudes. For example, the immigrant–grandfather/three–generational pattern of Richler's *Son of a Smaller Hero* and Wiseman's *The Sacrifice* is more than a convenient plotting device in a culture where most readers are less than two generations removed from the 'old country;' similarly, we need to take notice of an obsession among our writers with natives and half–breeds which exceeds by far any proper historical or sociological motivation. Here, literature takes off from the engendering culture, moving into its own realm, where history, geography, sociology and politics are merely *material* for the fabrication of public metaphors which may tell us how Canadians feel and dream and worry. In the 1970s, social science informs us that we are an urban people, but a reading of the best literature — even our current fiction — intimates that we are still, psychologically, a rural/pastoral folk, and full of anxieties that such tension brings. Social science and literature, at this level of intensity, have two distinct stories to tell. It follows, then, that our most imaginative poetry and prose will have to be studied discretely in the *English* classroom where its untrammelled effects may be released. Nevertheless, the parallel study of Canadian society in some cross–disciplinary programme is still feasible and certainly worthwhile. Here, each discipline will contribute what it does best.

In the meantime, as we have noted in regard to historical romance and the conventional kinds of culturally oriented literature, and as the chart given below illustrates, more direct support is available from the literary canon for those social studies teachers who are interested in providing students with the broadest possible interpretation of society.

Kinds of Literature Useful to the Social Studies
(In order of accessibility and utility)

1. 'HISTORICAL' FICTION: optimum use in grades 7-10
   - a) historical data, background, atmosphere
   - b) sense of time and place, cause and effect (historical)
   - c) personal/psychological perspective on historical events
   - d) a-historical adventures set in actual locales
2. FICTION
   - a) contemporary accounts of historical figures, events and places
     - realistic description
     - first person or omniscient narrator
     - no complex rhetorical devices
     - free from surrealism, complex satire
   - b) contemporary accounts of important regions, socio-political settings or significant periods
     - as above
   - c) current perspectives on past figures, events and places
     - as above
   - d) fixed perspectives on the past (e.g., 1920s view of the 1880s)
     - as above
     - here, some satire or irony may be useful because of the double perspective
3. DRAMA AND POETRY
   - a) contemporary accounts of historical figures, etc.
     - strong narrative/thematic lines
     - free from too much rhetorical complexity (unless taught in conjunction with the English teacher)
   - b) contemporary accounts of important regions, etc., particularly landscapes — a strength of poetry — and social environment — a strength of drama
     - as above
   - c) multiple perspectives on the past
     - as above

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8

Science, Technology, And The Social Studies: A Survival Problem

Joe Kirman

When one examines the sweep of human history over the millenia, it appears that vast technological changes have occurred only since the last century. Until the impact of the Industrial Revolution, mankind lived at a fairly constant technological level. Major advances in early human development were in relatively basic areas such as simple machines, bronze and iron metallurgical developments, the domestication of animals and agricultural pursuits, the development of writing, and the harnessing of forms of energy.

Each innovation listed above had a powerful multiplier impact on human society. The movement from nomadic to non-nomadic lifestyles, as well as the improvement of transportation and communication and the rise of urban civilizations, may be traced to this list of innovations. As powerful as these innovations were, they occurred relatively slowly.

The relative technological stability and the slow changes characteristic of pre-nineteenth century society were disrupted by the development of interchangeability of parts, the invention of complex machinery driven by power, and mass production. With the development of efficient portable power sources, transportation technology was advanced. By far the most unique development was the discovery and application of electric power, which was to eventually

influence almost all facets of life, including communications. And, with the biological and chemical discoveries and inventions of this century, capped off by successful miniaturization of parts, people living in advanced technological societies in the latter half of the twentieth century find themselves facing a technological glut that has improved the standard of living but has placed them in a values dilemma.

What is the values impact of science and technology on society?

Humanity, as we know it, has gone through a profound change because of the above innovations. We are a radically different society than any that has ever lived on this earth. For example, the actions of human beings have been altered by effective means of birth control, the baby bottle, and effective infant feeding formulae. The effect of these three items underlies the women's rights movement. For the first time in human existence the female not only can control her own reproduction, but she is not linked to the newborn as a matter of life and death for the infant. The father can, in fact, feed the infant, undertaking what up until now was one of intimate relationship between a mother and her child. This is a profound social and biological change.

Marshall McLuhan claims, "The 'child' was an invention of the seventeenth century . . . until that time . . . there was nothing that could be called childhood in our sense" (1967, p. 18). The adolescent period is claimed to be a new stage in human development. Never before in history was an entire age–group of sexually mature human beings held back from reproduction and kept in a prolonged state of childhood. But adolescence is a condition that has developed in technological societies that require a substantial economic stake to support a family, the need to have a more educated pool of individuals and, above all, the need to remove cheap labor from the market. Indeed, the entire structure of the family has changed from an extended one to a mainly nuclear one.

The role of the elderly and the role of children have been radically altered, the former from a helping hand and a font of accumulated wisdom rooted in experience to a hindrance to mobility and restraint on change, the latter from cheap labor and security in one's old age to a restraint on personal freedom and an additional expense: more like an expensive troublesome pet than a needed family member with a clear–cut helpful role. These are troubling and serious considerations, and in almost all cases brought about by the impact of science and technology on society.

The profoundness of the problem is not just in how one copes with rapid change, as noted by Alvin Toffler (1971, p. 373), but in the decisions to be made. Here is the crux of the problem: science and technology now give people the choice of doing things, or having things done to them that before could not be done safely or, in some cases,

done at all. The term "new morality" that was bandied about in the 1960s relates to, in part, new kinds of decisions humans are able to make. The current intense debate over abortion is an example of this phenomenon of new choices. In earlier years, abortion would have presented a grave risk to a woman undergoing it. However, with the advances in medical technology, much of the risk has been removed and, to some women, abortion has become a viable option. And yet, this example is only part of the tip of the values dilemma iceberg.

This generation, the one that has seen man walk on the moon, now faces decisions of fundamental considerations and of far reaching implications for future generations, due to precedents that may be set in our lifetime. Ours is the first generation since the dawn of human history that has to cope with the questions of when life begins and when life ends. The tragic situation that unfolded with the Karen Quinlan case exemplifies what science and technology can do in such basic areas. Indeed, this situation of a "living death" has given rise to "living wills" that mandate when a doctor is to cease heroic measures and let nature take its course. Defining where life begins and death occurs is a must. A multitude of grisly accidents are likely to occur where room for error exists.

Ours is the threshold generation of the new technological era. We have a responsibility to future generations to use the utmost care in the precedents we set in the application of science and technology to society.

Do Science and Technology clash with traditional religious beliefs?

In any discussion of the impact of science and technology on society we find those who raise the point that science and technology clash with some traditionally held religious beliefs. This concern is not new and can be traced to Galileo's fight with the Catholic Church. The author's aim is not to review this topic in its entirety since a review would require much more space than allocated to him. However, the topic is important enough to require some comment.

Arguments claiming science and technology conflict with traditional religious values usually come from those who fall into the fundamentalist religious category. Two major concerns of fundamentalists center on cosmography, in particular the theory of evolution, and cosmogony, in particular scientific theories of creation. To fail to consider the sensitivities of such people regarding these issues would place the unwary teacher into a needlessly controversial situation. The major fundamentalist argument against the theory of evolution is that it is taught or discussed by some teachers as though it were fact, and that the scientific elements in conflict with it are not taught or discussed at all. In this case, fundamentalists' concerns are valid since they deal with slanted teaching. However, the second case is a different matter.

The second argument is that divine creation should have equal time with scientific theories of creation because the scientific claims are in conflict with the description in Genesis. The counter argument is that there are many views of divine creation based upon Genesis, as well as such views based upon other religious traditions. To single out a particular religion's view of creation in a science class opens the door to examining all religions' views of divine creation. A wide examination of religious views of divine creation, of course, would be a good topic for a comparative social studies religious topic, if one so desires. The topic, however, is not suitable for a science class.

A major consideration that is often forgotten in the heat of argument is that there can be no conflict between science, technology, and religion. Such arguing is similar to comparing elephants and apples. Science and technology deal only with what man is capable of perceiving and measuring in the physical world. Religion deals with that which is beyond these confines. Finally, religious scriptures are not natural history or science textbooks; rather, they are items of ethical guidelines and conduct (Lamm, 1976, p. 384). One might even take the view that science, technology, and religion are complementary, in that the religious person might consider each new discovery as giving more information about the wonders of creation (Rubinovitch, 1976, p. 65).

What about scientific ethics?

Scientific ethics is a topic that has been gaining ground in the science subject area, yet is of great importance to the social studies teacher. Items as diverse as patient consent for medical experimentation to the development of new life forms with recombinant DNA are contained within this topic. It is important to society that ethical standards be maintained so that the quality of life is not eroded by unconscionable use of science and technology. Questions such as: what are ethical standards for scientific and technological innovations? who can enforce these standards? what penalties, if any, should be meted out for breach of these standards? — are all questions that bear upon this point and are within the realm of a social studies examination.

The ethics of a society are a reflection of the nature of that society. Consequently, a comparative examination of how different societies deal with the ethics associated with science and technology may be undertaken. A classic example of contrast of such ethics in a dictatorship and a free society would be that of Nazi Germany, and Canada. Indeed, this example does not mean that a free society is above criticism, since the ethics of utilizing convicts, albeit willingly, for some medical experiments and poor preparation of workers for the cybernation of their livelihoods may be subject to criticism.

Are there new subject areas entering the social studies?

Because of scientific and technological developments, new areas are entering the field of social studies. For example, the space program has made space the new frontier; consequently, a knowledge of how to read space charts and satellite maps as well as some basic astronomy background is of some importance. The plethora of pollutants entering the environment opens the door to environmental studies, and the importance of having some background in science is becoming a necessity for the social studies teacher. One of the major problems with examining these topics, however, is the general lack of science background of social studies teachers. In order to teach about a technological world, some science background is necessary.

One way of overcoming this problem is to join forces with a science colleague and jointly plan units. As previously mentioned, the social implications of science and technology are of growing concern to those who teach science. Yet, they too have certain limitations such as not having the necessary background to adequately deal with social issues. Working as a team, the science teacher can provide the necessary technical background, and the social studies teacher can follow through with the social implications (Kirman & Nay, 1975, pp. 77-80).

METHODOLOGY

This section suggests a possible procedure that might be used by the social studies teacher to deal with the problem stated in this article's title. Three objectives can be applied to this procedure: (a) awareness of the problem; (b) utilizing technology; (c) control of technology.

A. *Awareness of the Problem*

The term "awareness of the problem" means understanding that a problem does exist. Everything from the concern over genetic engineering to the destruction of the ozone layer helps to put the problem in focus. The target is the development of concern in the student as a motivation for further activity. Little effort is needed on the teacher's part to show that the abuse or misuse, or even accidents in the science–technology area can have a serious affect on the lives of the students. In fact, some local problems might be examined with this in mind. For example, a local university's involvement in genetic engineering might result in a values inquiry about the safety of such an activity weighed against its ultimate benefits for humanity.

Since this attempt at developing awareness of the problem is designed to create concern, the teacher must avoid an overkill situation where the students begin to think that anything related to the subject of science or technology is inherently evil. What must be taught is that the products of science and technology are tools. In themselves, these tools are generally morally neutral unless they have been designed with a special intent, and can only be used for that intent—e.g., a neutron bomb or pathogenic organisms. Usually, the way the object is used

determines its moral value, and that is in the hands of its user. But the students should be aware that because of technological innovations, scourges such as polio, smallpox and other diseases have been brought under control, life expectancy has increased, and economic slavery (though not political slavery) has been almost eliminated. As long as a balance is maintained about the good and bad points of science and technology, the teacher cannot be accused of using scare tactics to motivate his students.

B. *Utilizing Technology*

The term "utilizing technology" means how the students may make the best use of technology. Here is where the question of environmental protection arises, as well as efficiency in use of non-renewable resources. There are many techniques involving pollution problems as well as outdoor education programs that focus on the environment. These techniques are growing day by day, and a check with the ERIC holdings will prove to be of value to those who wish to employ them. One area that has been given little attention, but can be of much interest, is the area of new uses for technological items.

For example, a brainstorming session might be held on all the conventional uses of a tool such as a hammer. The discussion would then move on to other uses a hammer could have than its conventional ones. Everything from a hammer as a doorstop, to a prop to keep a window open, to a plumb weight are among the uses that might be elicited. By engaging in such a session, students can hopefully learn to understand that there may be other possible uses for a given technology, uses that might not have been apparent at first glance. This type of an exercise may help to break the students away from thinking in stereotyped terms and help them become more aware of unseen alternatives. As well, such an exercise may help to alert them to both positive and negative options that could arise from new technological developments. Such an exercise should be of additional value in examining claims made by developers of new technologies and in dealing with the element of their control.

A time perspective may be given to the problem through the use of literature such as science fiction, old operator's manuals and mail order catalogues (Roselle, 1973, pp. 95-170). Of special value in the area of science fiction is the genre that is concerned with the future. In this genre, students may examine some of the speculation that might even deal with their own era as seen through the eyes of a person from an earlier period. Indeed, even some of Stephen Leacock's writings might be used for this purpose (1929).

C. *Control Of Technology*

The term "control of technology" means the examination of those ways in which society may attempt to protect itself from the undesirable effects of new technological developments. The current

debate regarding the safety of nuclear power plants is an example of such an attempt to control the possible undesirable effects of technology. A major problem that has to be overcome is the dependence the average person has on glowing reports often given by the developers in the media. Such reports can lull some into a false sense of security that is disturbed only when a serious problem arises. Such an example is the case of chemical additives promoted as beneficial, e.g., D.D.T., that later turned out to be toxic to humans and other forms of life. At this point, the teacher must move a step further from the previously mentioned technique of discussing new uses of present technology to a hypothetical situation that requires analysis.

The teacher can think up a new product that, at first glance, appears to be of social value. Upon deeper examination, aspects that could have severe repercussions surface. In order to guide the students in their deliberations, a series of guide questions should be prepared by the teacher. These questions would relate to the negative spin–offs of the item under discussion. For example, a hypothetical product that would allow people to go long periods, possibly weeks at a time, between eating without suffering malnutrition could be examined with the following considerations: how would this affect the economy; would there be any side effects; if people became dependent upon this chemical, what could happen if the supply was disrupted; how would the sciences of animal husbandry and horticulture be affected; what would be the effect on family life if meals were only a few times per month; how would this affect a worker's day? These questions attempt to examine some of the potentials such a product might have. In answering the above questions, the students should consider the social benefits against the detriments before they decide whether the product is a benefit or a menace to society (*Two Years of Horror*).

The students should then examine actual technological innovations. One way of finding actual innovations is to examine the media for reports of such items. Once the students examine the claims, they should come up with their own questions in a manner similar to the hypothetical exercise. If negative potential can be determined, the students could then decide what they wished to do, if anything.

Should students decide to do something, their activities can range anywhere from letter writing to newspapers, politicians, and the developers expressing their thoughts on the items, to school debates, forums, additional research on the matter, and the preparation of displays and audio and video tapes for public viewing.

To sum up, we have examined several aspects of the impact of science and technology on society: the rapid technological developments since the last century, the impact on society's values these rapid developments are causing, their alleged clash with traditional religious beliefs, the element of scientific ethics, new subject areas in the social studies, and a methodology for the social studies teacher to deal with science, technology, and society.

The impact of science and technology on society is a topic of critical importance. In justice to students, we must prepare them to deal with the problems this topic presents since it touches on the ultimate concern of human survival. The above discussion and techniques are a mere introduction to this complex situation. Hopefully, this introduction will act as a stimulus for the development of awareness, concern and, more important, action on the part of students and teachers.

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Two Years of Horror. A Secondary–University level simulation dealing with such decision making is available from Puckrin's Production House, 12644 — 126 Street, Edmonton, Alberta, T5L 0X7.

PART THREE: THE LEARNING EXPERIENCE IN SOCIAL STUDIES

Introduction

Social studies, like other content areas, require students to learn a wide variety of skills. In the chapter entitled "Children in Time and Space," Milburn focuses on the conceptual development of time and space in young children. He reminds us that, when teaching young children, nothing can be taken for granted. Concepts may be broken down into smaller concepts and individual ideas so that children may build a frame of reference. And Milburn offers practical suggestions for building a frame of reference for children, particularly in the areas of time and space.

Logan, in her chapter "Social Education in Early Childhood," discusses the child, the social environment (including the school), and the positive nature of global education in helping a child become more aware of the environment around him. She stresses the opportunities for a creative approach to social education. One task of the social studies, she implies, is to help students grasp the future with expectation rather than with dread. Her ideas, while developed especially for early childhood, may easily apply to teaching older students as well.

Parsons' chapter, "Improving Students' Reading in Social Studies," encourages teachers in junior- and senior-high school studies to consider themselves reading teachers as well as social studies teachers. As long as reading textual material is a major activity in social studies classrooms, Parsons argues, social studies teachers have an obligation to teach their students to use this textual material in appropriate ways. He also states that the product of reading is not word knowledge but understanding. He also criticizes classroom activities that hinder understanding. A good social studies teacher should adapt methods and materials to fit the nature of the topic, the material, and the student.

9

Children In Time and Space

D. Milburn

As children grow and develop they constantly receive information which they sort and classify so that they may come to know the world around them. This drawing together of information into a pattern of thoughts, speech, and action results in the formation of concepts. In this paper, I will discuss two of these concepts: the concepts of space and time.

We all acquire the concepts in some measure, though they are more highly developed in some people than in others. From the very earliest years a child looks at his world by organizing the space which is around him and also by organizing the arrangement of objects in space. Children organize time not only in the conventional sense or for the convenience of day-to-day living, but also more abstractly by projecting thoughts ahead and reflecting on what has passed. In concrete terms, the development of both is a necessary feature of school life and, in the simplest form, we can see these concepts applied in the case of geographical space and historical time. Children do not come to school with these concepts firmly established. Several factors occur in the early years of schooling which may help children move towards understanding time and space in their own conception of the world.

SPACE

The acquisition of the concept of space is more than the ability to estimate distance or draw in perspective as in the ability to judge how far to throw a ball. As children develop, the acquisition of spatial concepts becomes an extremely complex operation. At school this process can be seen in holding a pencil, drawing a circle, writing one's name, painting a picture, tying shoe laces, climbing the monkey bars, or threading one's way through the classroom without falling over. All such activities demand a physical control not only of objects but also the manipulation of "spatial data." This development is not merely the result of periods of instruction from parent or teacher. The construction of internal sorting criteria is greatly dependent on practical activity and experience.

If we analyze activities which children do in the early grades we may conclude something about how children acquire the frames of reference by which they can coordinate space. The coordinates which make up this framework may appear to adults, at first glance, to be relatively simple. They may be such features as an understanding of what is vertical and what is horizontal, or knowing what is meant by right, or left, in front, or behind. These concepts must be learned (Russell, 1956). All of us have had problems at some time with right and left and have seen children move slowly and painfully to master such an understanding. We cannot take such apparently simple things for granted. Children not only reason differently than adults but they have quite different world views (Piaget, 1950). At times children seem to acquire philosophies as if by magic. For example, children at a very young age will act upon an hypothesis of "fairness" though they are not able to describe this moral precept.

In his *Psychology and Perception* Vernon (1962) states that each of us have a series of body axes by which we can understand ourselves in space and which help us coordinate space. As has been previously mentioned, an understanding of what is vertical and what is horizontal is a coordinate children gain early in life. An even more difficult coordinate is an understanding of right and left, and still more difficult is a perception of depth or distance. Children need these understandings to coordinate themselves in space. Space to a child is a kind of all–enveloping container made up of a network of sights and objects which need to be sorted using consistent criteria.

Often teachers tell children that vertical lines are lines which go up and down and horizontal lines are lines which go across. However, when the lines join to make angles or to construct the shape of an object, a further explanation of horizontal and vertical is necessary. Is a door a vertical line? Is a door two vertical lines and two horizontal lines? Many children will not be able to transfer the idea of vertical or horizontal from what they *see* to what they draw. For example in Figures 1 and 2 we see two first grade drawings of a teacher standing at the chalkboard. The teacher is wearing clothing with a pattern of

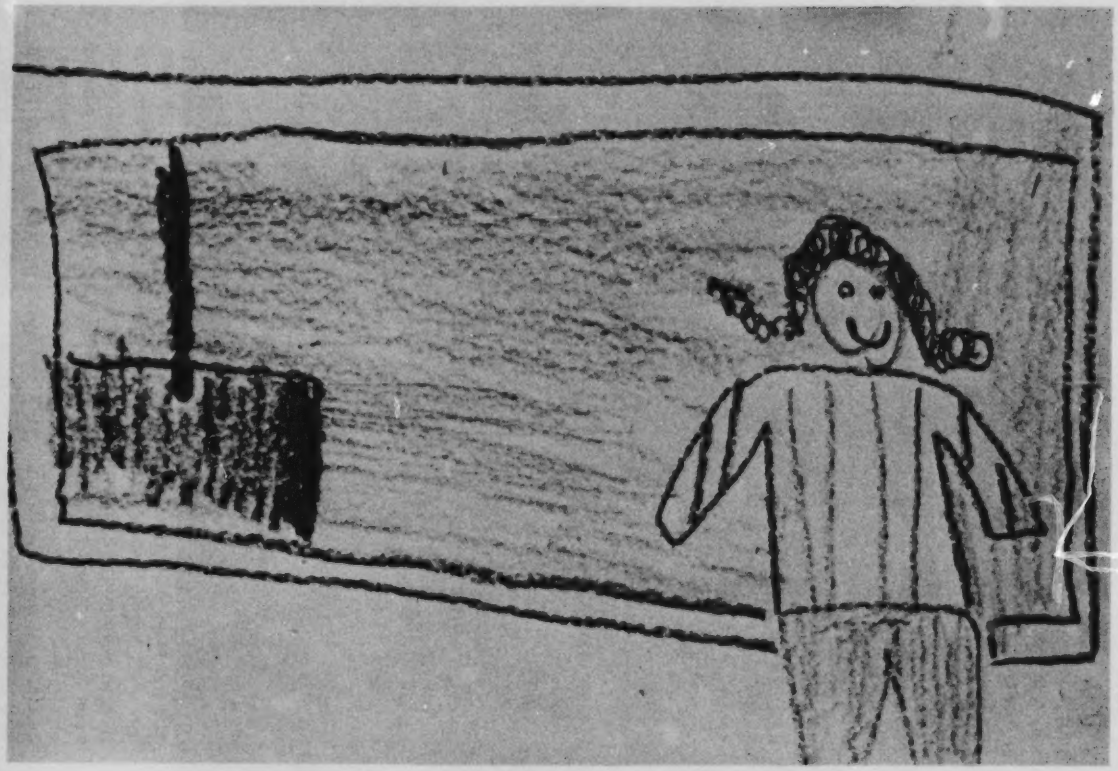
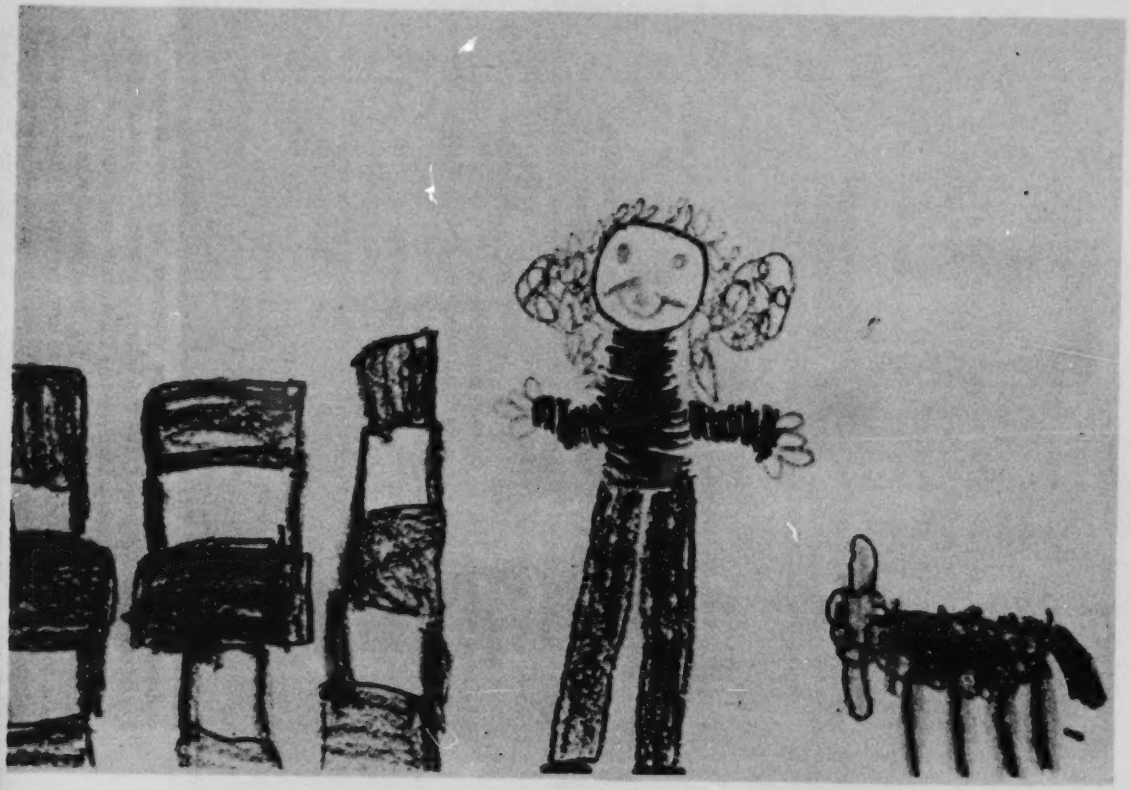


Figure 1



vertical stripes. One child has drawn the stripes correctly, the other has turned the stripes in space and made them horizontal. As far as the second child is concerned the clothing is striped, whether the stripes are vertical or horizontal is immaterial.

As may be expected, an understanding of right and left is even more complicated and is a common problem in childhood. Difficulties in this area are indicated in Figure 3. An exercise was carried out with a first grade class of twenty children and consisted of placing models of a boy, a dog, and a tree from left to right at the base of the chalkboard. After some highly pedantic exercises including the children chanting "The tree is on the right and the boy is on the left," the class was asked to re–draw the figures on a sheet of paper on which the outline of the board had been drawn. The responses were varied, but only in a few cases were the three objects in the correct order and only in one were the distances proportional. In Figure 3 we see that one child has drawn his friend, three dogs, and surrounded his drawing with his own boundary.

The use of the "boundary" which surrounds the objects in Figure 3 represents yet one more aspect in the acquisition of the concept of space. We have already mentioned that children "sort themselves out" in space by utilizing spatial coordinates as frames of reference. However, space itself can be categorized. We have already begun to do this in everyday life by sub–dividing infinity into inner–space and outer–space. Space has a certain property. The *topological* property includes such things as proximity, order, and enclosure. The Euclidean geometry of space takes into account such things as angles, parallelism, and distance. Such properties are, in fact, the invariants of spatial frames of reference. If we equate these properties with work children perform in classrooms, we could say that the child who is drawing circles or drawing shapes is working in the area of topological space. We can show that children recognize the difference between open and closed shapes before they can recognize constant rectilinear shapes such as triangles or squares. A child may have problems with motor skills when he closes the letter 'o' and makes it a complete circle; but, at the same time, he is drawing a topological boundary. The child's drawing in Figure 3 shows that there is an understanding of topological space though the objects within that space are ill–defined, and there is also little or no evidence that the idea of right or left has been understood. This drawing agrees with the theory that an understanding of topological space precedes an understanding of Euclidean space. However, the Euclidean concepts are used generally to represent space, particularly when children draw pictures or maps. These examples simply indicate that the "basic skills" which may later have to be used in drawing or mapping are themselves developmental, and will improve with practice. The development of conventional "mapping" skills is a common feature of everyday life in school. However, as young children have difficulty drawing things from above,

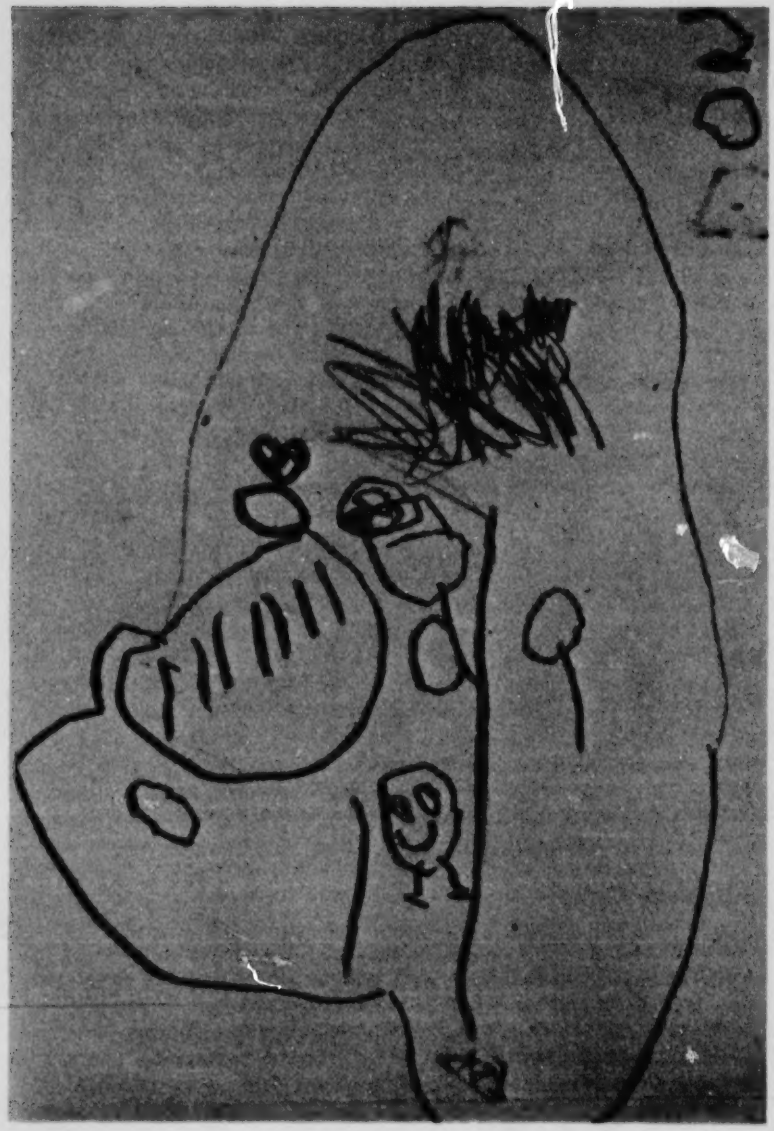


Figure 3

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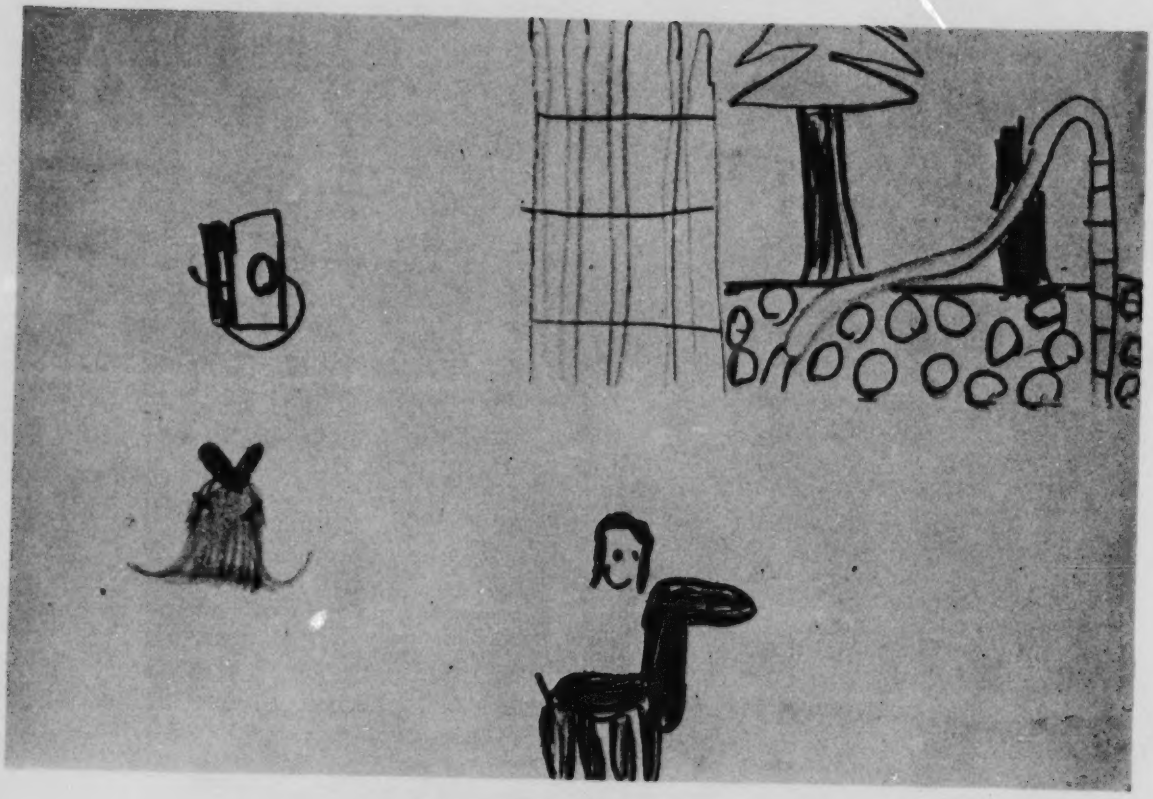
this aspect is an essential concept basic to most maps, and in particular to large scale maps.

Since maps, and particularly local maps, show the space things take up on the ground, it is important for children to be able to draw objects from above. Piaget places the ability to do this around the age of eight, though other authorities disagree and place this ability even later. Normally, in their early years, children will "map" any object pictographically. That is, they will draw houses on their sides, they will place on maps things which are impermanent, e.g., cars, dogs. They will, in essence, draw a picture. If we wish to ask children to attempt to draw things from above it is necessary to use a phrase such as "Draw a bird's eye view." However, this may lead to questions such as "How high is the bird flying?" (In one case, a child drew a lawn with a worm in the middle, this being considered as a suitable answer to the question, Draw a bird's eye view.) To draw a "pilot's eye view" may be a more useful approach. However, young children have difficulty drawing "from above" even in the simplest situation. No first grade child in a class of twenty who had been tested could draw a dog from above even after they had viewed the object from a bird's eye view. However, the children did comparatively well drawing a telephone from above. "Drawing the head of a person in front of you" proved equally difficult. Figure 4 shows a normal result, along with a dog and the telephone drawn from above. Figure 5 shows a valiant effort to draw a person's head, though the child has had to draw the whole body as an addition, in a two dimensional manner.

First grade children could not draw a bottle from above. Almost all children drew bottles as seen from the side. This reinforces the ideas of Piaget who claims that children will draw objects from their own point of view. It is a comparatively late stage of development which allows them to draw all objects uniformly from a "pilot's eye view."

The developmental nature of such cognitive processes, as stressed by Piaget, can be observed by analyzing drawings or maps on a topic such as *My route to school.* As an added factor, some of the examples given of *my route to school* were drawn by children from Chile. The progression through the various stages of development was similar to the stages which North American children pass through.

Figure 6 shows the work of a six year old Chilean boy. He places himself in space by recording the various turns he has to make to get from home to school. The fact that he places his school near his house is subordinate to the mental path he has traced in his mind and recorded. Of further interest is that questioning revealed that the only road the child traversed was "Sebastial Elcano" which ran by his home. Other turns marked are within the school's gates and grounds. The reason for this is problematical. It may be that the turns in space within the grounds of the school are well known. In any case these turns bring the child to the end of his journey, relatively close to his



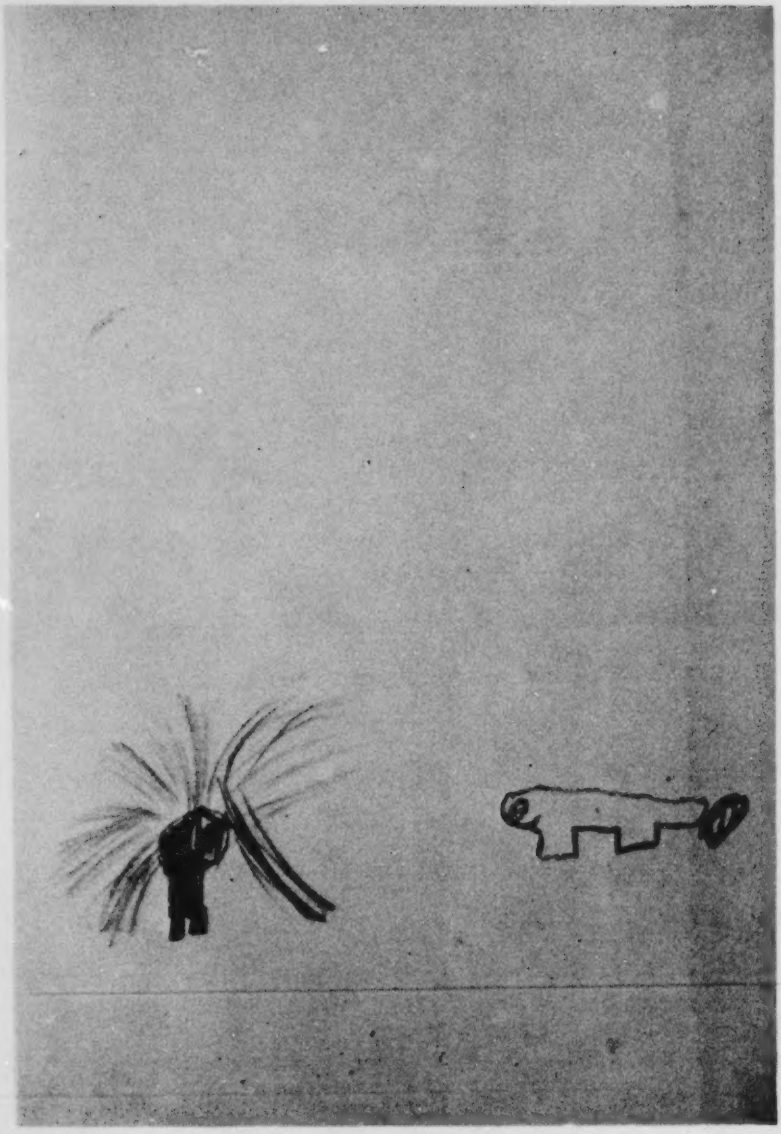
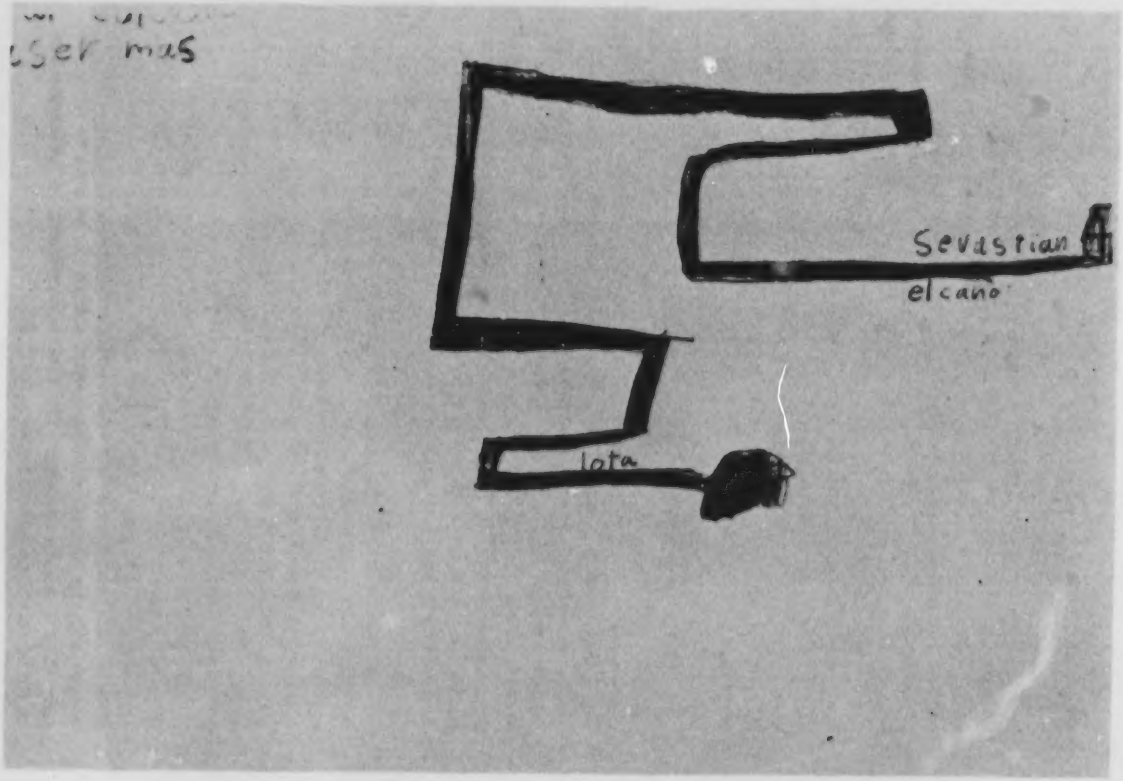


Figure 5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starting point. This is not an uncommon feature in children's drawings of their route to school and it could be said that they are conditioned by the size of the paper they are using. They may start in one corner, draw around the edge of the paper and reach their destination at a point on the paper convenient to them.

Figure 7 is a map by a seven year old boy in which he has attempted to coordinate space, or perhaps more simply, to organize a journey in proportion. The first part of the journey is well drawn, there is both a traffic "island" and a gas station to serve as points of reference. Then, near two pools and a river, the route becomes discontinuous and disjointed, returning to greater accuracy near the school in the bottom left hand corner. Such discontinuity is a common feature in the development of a child's ability to organize space. Space is organized in "sections." Those parts which have been well observed are drawn in detail. Other sections of the route are drawn less precisely (for example, a long straight road may be foreshortened). Sections of the journey will be well drawn when the child has found a need to concentrate on detail. Recreating this type of journey in a representational form is complex and, as J. and S. Sauvy (1974) remark, "Dimensions are not respected."

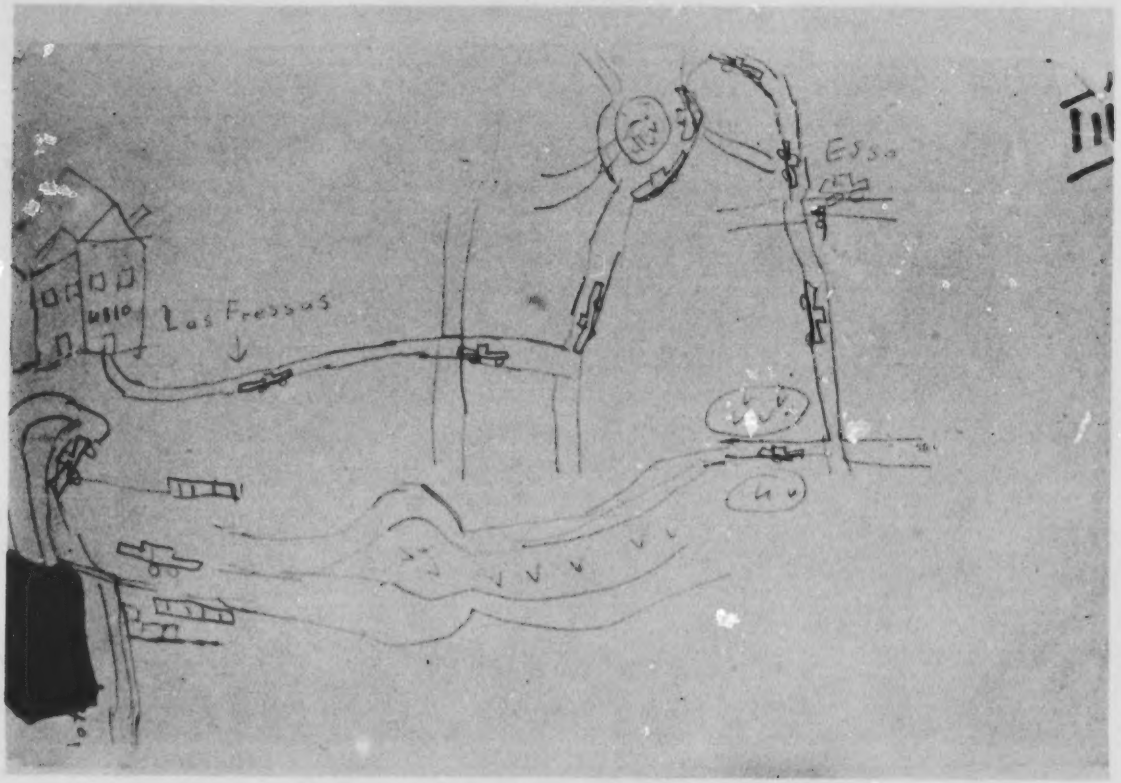
We must also take into account, as has been mentioned, that the child is limited by the confines of the paper. Adults behave in the same way when drawing maps on subjects such as "How to find my house." They begin with panache, but as they begin to fill the paper, the relative scale alters. Their drawings become cramped and over-detailed.

In the classroom this problem may be overcome by giving an additional sheet (or sheets) of paper so that the journey may be continued. If this is done the scale has some chance of remaining constant.

Figure 8 is a drawing by an eight year old Chilean girl. The frame of reference is the street "block." Names are added as further pointers and a route is shown to assist the "reader." The journey travelled has apparently been formalized in the child's mind. Houses and poplar trees are still drawn in profile and, since the original drawing was brightly coloured, serve more for decoration than accuracy. However, this is an accurate representation of a journey.

Figure 9 shows a nine year old boy's reduction of his journey in a map of stark simplicity. In this case the boy's route to school represents a long cycle ride, and the mental map is therefore of greater complexity. At the age of nine, however, the child is also progressing, by normal developmental stages, to be able to draw his map from a pilot's eye view. His map is consistent in technique and contains no extraneous or impermanent details.

Finally Figure 10 shows the map of an eight year old from Vancouver, Canada. Like her Chilean counterparts she draws some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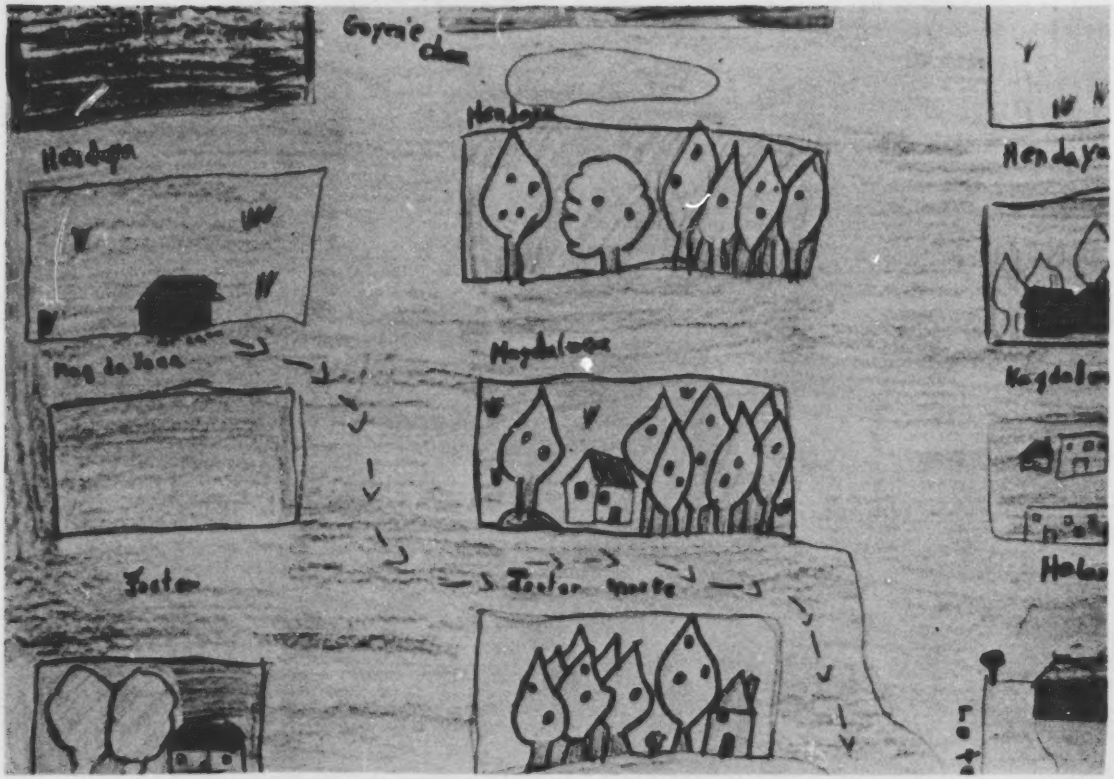

Dennis Milburn

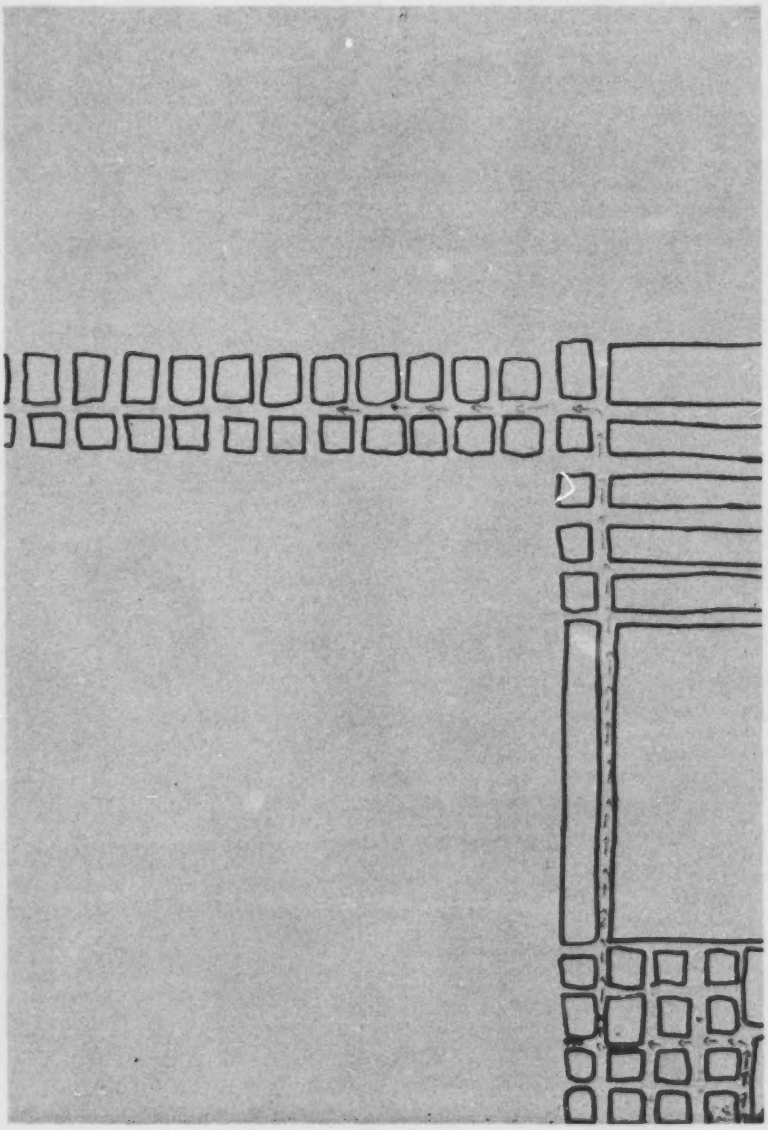

Figure 9

Figure 10

objects pictographically, though the organization of data in space is fairly accurate. However, there is a further complication because this child wishes to show slopes. The apparent curves in the roads are in fact gradients, and in the bottom left hand corner a flight of steps climbs a steep wooded incline.

Though such children's maps may appear to be a comparatively simple exercise, the children have been asked to do a number of tasks at once. They have been asked to observe, to recall their observations, to plot the data, and to construct techniques for doing so. They have been asked to give points of reference with reasonable accuracy and, most difficult of all, to coordinate space in representational form.

The growth and development of the concept of space in the three year span from six to nine is marked, as a comparison of the figures will indicate. There is, however, no strict adherence to chronological age in the development of spatial concepts, except in the ability to shift to a pilot's eye view in the seven to nine year old age range.

An exercise such as *My route to school* probably calls for a more abstract level of thought than, for example, reconstructing the same exercise using toys as models. In toy play there is a more active control of the environment and the process of trial and error gives the exercise a more flexible nature. Blaut and Stea (1974) have indicated that children as young as the age of three can produce reasonable mental maps using toy play. They postulate that initial exercises carried out in pre–school or kindergarten classes can allow formal map learning to begin at the age of school entrance, and not in the intermediate grades. However, the examples given in the previous figures reflect the infinite variety of ways in which children could draw their route to school. Children can, and do, invoke fantasy; they note objects which are impermanent; their eidetic imagery is extremely selective; and in the end they may become tired or frustrated and simply bring the exercise to a hurried closure.

A number of conclusions may be drawn from such responses from children. Not only is a developmental pattern clearly in evidence, but there is a considerable amount of input which the child draws from his or her own perception of the environment. This internal activity, which can be technically called 'spatial cognition,' can only take place if satisfactory frames of reference have been created and can be called upon to solve spatial problems. When we ask students to "Draw a map" to show 'X' we are asking the child to represent ideas in a factual and visible manner.

The developmental understanding of maps is clearly seen to contradict any instructional pattern which demands that the child draw a map of a state or a province, complete with rivers and towns. Children may draw such maps accurately, but the maps may also be meaningless to the child. For this reason many children's introduction to maps through world maps or national maps may be an unsatisfactory exercise for both children and teacher. Most children have simply not

developed an adequate concept of space to understand this type of aerial distribution. There is no reason, for example, why young people should "know" that the blue on a map or the blue areas on a globe usually represent water. Neither can they be expected to know that the continents are the "shapes" we concentrate on. While adults who look at a world map may well have some concept of the shape of the major continents, young children have none. To many children under the age of seven, world maps appear merely as a colourful pattern. It is important, therefore, to reflect how dangerous it is to refer glibly to "the basic skills of mapping."

The first steps in spatial cognition appear to be the building up of frames of reference. However, as experience and awareness grow, these frames of reference are complemented by the development of cognitive maps. A cognitive map is not necessarily a map in the traditional sense. It is a scheme within our mind which has the functions of the familiar map, but does not necessarily have the physical properties of such a graphic model.

Cognitive maps are in our mind when we respond to advertisements such as "Come to sunny Florida," or "Would you like to get away from it all?" Cognitive maps are, in a sense, an interpretation of the real world and are assembled in a highly individual manner from known data. For example, when a motorist gets stuck in a traffic jam, he may use his cognitive awareness of the route which he travels to attempt to by-pass the obstruction. At this time the motorist is calling upon his experience and attempting to interpret what he knows.

Saarinen (1969), in his work on students' views of the world shows that school children depend very much on "centrality" (1969). For example, African children in the secondary school will tend to place Africa in the centre of their world map, while their knowledge of the other continents remains fairly vague and the shapes they draw of them indeterminate. He also gives an example of a map of North America drawn by an American teenager in which he clearly labels Florida as "North and South Vietnam." Whether or not the student was conditioned by the fact that he had frequently heard that Vietnam was in "South East Asia," i.e., in the South East, or whether he thought of Vietnam as a peninsula, as is Florida, is not known.

Some mental leap is needed in the classroom between the conjuring up of spatial information which, as it were, lies within our heads and transferring that information into a visible and representational form. There appears to be a great difference between actual spatial perception and the ability to record spatial perceptions. The analogy is somewhat akin to the ability of a child to explain a concept verbally, and the ability of the child to be accurate in any verbal explanation. An example of this can be seen in a five-year-old child's definition of "sharing." This concept is difficult to verbalize, yet the child made a reasonable definition, adequate to his stage of development, when he defined sharing as meaning "He can have it when I have finished with

it." While this is not a dictionary definition of sharing, it is a definition which the child can operate and can represent by speech.

Topological properties of space must be mastered before Euclidean coordinates. However, even when these properties are used, research has shown that children pass through various stages both of seeing and drawing objects from a highly egocentric point of view. Children move from the house drawn from the side, for example, to the more difficult task of organizing data in space. Here they encounter the projective element, when a child needs to assume an entirely different position, and move ultimately from a two dimensional viewpoint to a pilot's eye view. Such movement is not controlled by the cultural environment, since it has been shown that children in different countries go through the same stages. There does appear to be some order or transformation from one state to another. We know from working with children that their ideas, impressions, and mental structures do not atrophy but continue to change constantly, just as concepts do not remain fixed but are enlarged or altered as new information is assimilated. Children's concepts of space may vary widely, but they are concepts which develop internally and individually and are valid referents for the children concerned. All children attempt to fashion an orderly model of the universe through various encounters with experience.

TIME

"Time" may first appear a more concrete and manageable factor than the concept of space. Time, as we know it, is measured in seconds, minutes, hours, days, weeks, months, years and centuries. Yet the concept of time is projective even in a personal sense, since we all interpret time in a highly individual manner. Measured time can become, in fact, a restraint on our actions.

Benjamin Franklin said "Do not squander time, for that's the stuff life is made of." Young children, however, find time in the adult sense to be supremely unimportant. Events are important, time is not. After five minutes of a car journey parents often hear the question "Are we nearly there?" Young children are concerned with the present and find it difficult to categorize the past into a rational and orderly manner. An adult may say, "When I was on my holidays last year," whereas a child will say, "When I was on my holidays." To project into the future is difficult for us all. "Soon" is a relative term for young children and to project a verbal statement indicating that an event is "in a few weeks" or "next month" is most often meaningless.

In their early days of school children will attempt to learn to tell the time. Exercises with, for example, play–clocks are a common feature in kindergarten and first grade. Nevertheless, time is still related to events. The number of hours in a day is mainly a convenient way for adults to timetable their lives. We therefore see that in teaching children, time will be linked with known events. They will be taught "At three o'clock we go home," or "I go to bed at eight." Some

authorities say that the first point in time which a child comes to understand is bed-time, and few would argue that children become reasonably prescient in anticipating events which affect them.

Once at school children assimilate events of the day and the events of the days of the week very quickly. From this they learn to "name" time in hours or days. However, children have more difficulty understanding the concept of a year or any greater span of time. Many children must wonder why during most months we count to 30 or 31 and then start again, except for the fact that those numbers grade imperceptibly into the next month. Our own acceptance of days and months is a direct result of a socially imposed pattern. We do not question the pattern and may see this pattern as immutable. Children can only begin to recognize the passage of time by identifying a number of discrete points which they then begin to put in some form of order. Passages of time between these points will remain extremely unclear throughout life. In our early years we cannot envisage time ahead, and as adults we telescope what has passed into isolated and discontinuous incidents. Nevertheless, some points in time remain crucial for children.

A child's birthday is usually the most important event of the year for children in our Western type of society. There is no doubt that a child's knowledge and appreciation of time heightens as his birthday approaches. The word soon becomes next week, then two days from now and, ultimately, tomorrow. There is also little doubt that a year's chart showing "our birthdays" is one of the most useful ways of introducing children to the didactic fact that there are twelve months in a year.

After the factor of the birthday, Christmas is the next most important event. Using these events, children can begin to see the passage of time through events which are important to them. That is, they follow a normal pattern of intellectual growth in that they approach time through utilizing concepts which are adequate to their dispa.ate stages of development. They can, in essence, "perform" in a time frame which is credible to them.

In this sense, the sorting of cards which have symbols on them to illustrate festivals (for example, a card with a heart on it to denote St. Valentine's Day) is a useful exercise to place these festivals in order, and to give meaning to the words "before" and "after." To start from the card marked "My birthday" is one approach, while another common approach is to start with a card which denotes Christmas. However, even though the order of events can be learned fairly quickly, there is still little awareness of the passage of time.

Indeed, adults find the passage of time difficult to display if they are faced with a practical exercise. An experiment which illustrates the difficulties of adults in assessing historical time asks a group of adults to write down a historical event on a card. It is not necessary to know

the date. They then take turns arranging the cards in chronological order for each new card may reorganize chronological time. Two main features emerge from this experiment. First, in the construction of such a time scale it is noticeable that the scale becomes structured after the first person has laid down the first card. In general, people will use the first cards as a starting point in the same way as a child uses a card for My birthday as a point of reference and subsequently places all the cards relative to the first card, using the basic logic of before and after.

The "spread" of cards (i.e., in physical space) on the time scale only becomes relative to historical time when a card has to be moved to place another card between them. Thus, for example, if someone has laid down a card marked "Henry the Eighth, Dissolution of the Monasteries," and next to it a card is placed marked, "Death of Queen Elizabeth," a subsequent card which may have noted "The Spanish Armada" then must be placed between the "Henry the Eighth" card and the "Queen Elizabeth" card. This action usually prompts adults to attempt physically to spread the cards out "in time" though in the early part of the experiment they merely place the cards in some sort of historical order. Thus we see that adults, themselves, have a concept of time and perhaps an idea of the spread of historical time. In general, however, this concept remains very sketchy throughout adult life. Adults will probably know that "The Greeks came *before* the Romans," though they will have little idea of the amount of space (or time) that these civilizations would take up on a time scale. Historical time must, of necessity, be selective. The facts, as points of reference known and understood by adults will be a viable basis for understanding chronology.

It has been stated that space concepts depend partly on those frames of reference which help to assimilate the acquisition of a Euclidean network. The ideas of horizontal and vertical become reference points to assist in the organization of space. Similarly, *events*, both for children and adults, become reference points in the organization of time. A knowledge of historical time, therefore, may occur through the acquisition of disparate 'events' which are then put in order. We see again in this activity the aspect of sorting and classifying which is a fundamental part of concept formation. Historical events may be kaleidoscopic, but in order to make some sense out of them we must attempt to put them in some type of order. Certainly the chronological method of teaching history is not the only method of teaching history; there are a number of other methods of "order." What we are discussing here is the method or methods by which children can move towards their own concept of both personal time and historical time.

Research evidence suggests that children can manipulate and understand, as well as adults, those broad sweeps of time as, for example, geological time (Milburn, 1966). Children between nine to fourteen years old seem to be able to assimilate a basic premise like

"Mountains rise and fall, climates change," more easily than adults. They can use the names of geological eras correctly, and with understanding.

Thus, children who have been discussing the geological time scale can say with understanding that the deserts of the Permian and Triassic periods were eventually drowned by the Jurassic and Cretaceous seas. Children at this age are not inhibited by attempting to understand geological periods in years, as are adults. Adults will constantly ask "How many years ago were there swamps in existence which eventually turned into coal?" To say in response that the coal measure swamps of the Carboniferous period occurred approximately 300,000,000 years ago has really very little meaning. If, however, one has studied the broad sweep of geological periods from the Pre–Cambrian period to the present day, the point that coal measure swamps existed in the late Paleozoic era at least places this period in relation to other events.

This exercise in geological time illustrates an important stage in the acquisition of the concept. Children, here, are putting events in order and understanding the grand sweep of temporal succession. In this example, we see that to children successive events constitute series: 'x' comes before 'y', and 'x' and 'y' before 'z'. The research of Piaget (Piaget & Inhelder, 1956) suggests that the concept of seriations is mastered by the age of seven or eight.

However, one aspect of the conception of time extends beyond seriation. This concept is the factor of duration. This concept attempts to classify time by setting one "piece" of time against another. Here we need to establish some form of classification that time span 'A' is longer than 'B', and that 'A' is relative to 'B', and that 'A' and 'B' are relative both to 'C' and to each other.

The factors of succession and duration need to be coordinated so that time can be classified by both the event and the span of that event. Children are quick to point out that someone is younger than they are. However, if questioned they may say he is younger because "he is smaller." In other words they have an idea of seriation but not of duration. Similarly, children may understand that events happened "before" the time span between the events. This attribute is built up slowly and it is not until the age of 9 to 10 years that phrases such as "still four days to wait," or "I was there last month" acquire significant meaning. We may all reflect that our concept of the duration of time becomes insignificant when we relate it to periods of sleep. Between falling asleep and waking, time apparently ceases to exist. The understanding of time is, therefore, a highly personal attribute. Time "words" are acquired with varying degrees of understanding and before and after may present the same amount of difficulty to a six years old "five centuries ago" presents to an adult.

Both time and space concepts are acquired by experience with the world around and by the development of frames of reference. The

establishment of the coordinates which make up the frames of reference start early in the life of a child and are not necessarily "taught" (Milburn, 1980). In teaching, the danger is perhaps to start too far along the conceptual path. We often assume that facts must be self–evident as mentioned in the case of assuming that a child must surely know that the blue expanse on a map represents lakes, seas, or oceans (Milburn, 1972). Not only may a child not understand this, there may also be a lack of understanding of what lakes, seas, and oceans actually *are*. The internal system of coordinates is reinforced by the specific understanding implied through verbal definitions. This accords with the fact that, as most concepts are represented by verbal symbolism, an understanding of words is a visible sign that concept acquisition is taking place. Space and time are in themselves difficult concepts to explain and all people differ in the extent and manner in which these concepts are understood. Nevertheless, the input of experience transmitted through perception, memory, and even imagination ultimately lead to generalized conclusions by which we judge the world around us and attempt to understand both the past and the future.

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10

Social Education In Early Childhood

Lillian Logan

When the children of the world understand
each other
Then we shall have peace on earth.

Gabriella Mistral

On the threshold of the neutron age today's children live in a world of change, confusion and challenge. Theirs is a fast moving era in which today's information is obsolete before the ink is dry or the manuscript published. They must be helped to cope with life's rapid changes, shifting crises, and swiftly moving events.

Canadian children have the advantage of the richness of a multicultural and multilingual society. From the outset they are exposed to the traditions of many cultures. This heritage in itself makes it possible for the child to live in and cope with a world which is globally oriented.

In a globally oriented society a child learns early to take in stride the diverse social and physical elements of his environment. The task of the school is to provide a physical, social and psychological environment in which one can grow into a healthy, responsible, contributing citizen. Such a task involves helping children develop, not only skills and knowledge of coping with a world of diverse peoples, but

to build into their values a concern for others as well as a respect for the beliefs and mores of those whose customs may differ from their own. Mere tolerance is not enough. What should be the goal of social education is the development of citizens who can cope with and solve problems of living without the untoward intrusion of intergroup bickering, racial prejudice, and recurring criticism and complaints. To achieve this aim the concept of unity in diversity must become a reality from the outset of the educational experience of the young child. Where but in the social studies area of the curriculum can this best be achieved?

EXPANDING THE SOCIAL ENVIRONMENT

Interpreting the world in which one lives and understanding one's relationship to that world is the child's initial task as he explores and expands his social and physical environment. In his early years the child's curiousity acts as a catalyst to reach out to touch, taste, look, listen and discover by observation, by questioning, and by searching for answers to his interminable "whys." Much of what he learns he will discover through the organic system which includes vision, hearing, speech and physical condition. Important too is the child's social–emotional environment which includes his brothers and sisters, his parents, his school and his expanding community. Significant also is the cultural milieu which forms the groundwork for his values, mores, and socio–economic status.

If he is fortunate to live with adults who sense the importance of stimulating his curiosity about his world he will continue to seek to find out more and more. His curiosity plus the encouragement of adults will enhance his concept of self and his confidence in finding answers to questions.

His ability to communicate his ideas will increase as he associates with others—whether in a family setting, a play group, a nursery school, kindergarten, or primary grade. Through socializing a child experiences the concepts of interdependence and responsibility as he shares ideas and materials, and works with others to solve problems. It is through such interaction that he discovers himself, tests his ideas, finds out what will work, and learns to make mistakes without the fear of reprisal. His early education should supplement the experiences of the home and family in helping him discern fairness and injustice, and truth and error. It is in the social milieu in which he learns to combine *process* (the mode by which he discovers); *content* (knowledge about himself and his world); and *values* (enduring beliefs). These form the basis of behaviour which is socially preferable in a given group.

The child moves from the immediate environment outward through the varied social environments. Thus the concept of global education becomes a reality which even young children can grasp and embrace. The idea of "global education" is not new. Children have been studying about people from other lands, cultures, times, and places for many

years. They have studied the way people live in terms of the physical environment and factors which have contributed to their unique way of life. They have studied the geography, history, and culture of people living in other societies. As they progressed in school they learned about the government, the foreign relations, and the international relations of nation-states. What they did *not* learn was the inter-relatedness of the problems of people living in today's world—the need to work together in order to attempt to solve the problems that are common to all. What happens in one part of the world now affects what is happening or will happen in other parts of the world. Interdependence, kinship, and brotherhood are concepts which schools have a responsibility for developing. The school must teach the skills necessary for living in an interdependent world. The school, too, has the responsibility for developing those understandings which will equip the child to live in a world of broadening international relationships and increasingly complex problems.

In order for the teacher to carry out her responsibility for helping the child cope with problems in his expanding environment, it is imperative to understand the child in today's social milieu; to appreciate the needs children have during the years of early childhood; and consider the question, "What are today's children like?"

WHAT ARE TODAY'S CHILDREN LIKE

Today's Children Have Common Basic Needs

In spite of the fact that each child is unique, children the world over have the same common basic needs, wants and aspirations which they continually strive to satisfy. The ways in which these are met are a reflection of the culture, the environment, the level of technology. Physical needs must be provided for in any group learning experience. Biological needs which develop chiefly out of the physical structure and dynamic mechanism of the individual must be provided for if children are to grow into happy, healthy individuals.

Social needs are provided for as the child interacts with others. How he is perceived by those in his social environment influences his perception of self and shapes his developing personality. His encounters, with other children, with adults in the environment, are significant in the development of self-concept. Both in the classroom and on the playground children should be provided with opportunities to work and play together and to use discussion and dialogue as a means of resolving conflicts and developing harmonious relationships with groups.

Psychological needs may be defined as the three "A"s: need for affection, acceptance and achievement. An important requisite for developing the healthy individual is self-realization. Through creative expression the child gains inner satisfaction and outward recognition of achievements for activities which bring him the recognition he seeks

and needs. One important reason for discovering and nurturing each child's creative talent is the self–fulfillment and approbation such expression brings. Throughout the years of early childhood emphasis on the development of a positive self–concept is important if the child is to realize his maximum potential.

Today's Children are Globally Oriented

Through mass media and travel young children have contact with regions far and near. Many have lived outside the hemisphere. Some have travelled to other countries. In one group of five–year–olds, half had lived in other parts of the globe prior to enrolling in kindergarten. They were amused at the stereotypes they discovered in some books at the school library. They observed that the children didn't really look different. Children are not born with prejudices related to colour, race, language, or mores. They accept at face value, learn to communicate non–verbally until they develop a vocabulary which extends their powers of communication.

The divergence of cultures in Western Canada with its growing emphasis on unity in diversity, with its focus on maintaining a Canadian Mosaic rather than a melting–pot concept, encourages appreciation of cultural diversity. Visitors note with pleasure the festivals of various cultural and ethnic groups who retain cultures and merge them with the Canadian Mosaic and thus develop a sense of citizenship in a global context.

Teachers should sense the importance of emphasizing a global outlook and perceive social education as an avenue for developing the skills, knowledges and attitudes that make it possible for the child to become a contributing citizen of the society in which he lives.

OBJECTIVES OF GLOBAL EDUCATION

The concept of global education is a positive approach to helping the child become increasingly aware of the expanding environment in which he lives. It in no way minimizes the importance of his own immediate family and social group. What it does emphasize is responsible citizenship and involvement through effective participation in any group of which one is a member, with the eventual goal of effective participation in a global world. Attainment of the objectives of global education is possible through a spiral curriculum which begins with the pre–school child and continues throughout life.

Perceiving One's Involvement in an Expanding Environment

For some children the transition from the home to the school is comparatively simple. For others it is difficult. The child who has been in the shelter of the home and family must now perceive himself as a part of a group—a part of a larger world of other children and adults, all of whom initially may be strangers to him. Through working and

playing, through participating in experiences with others he is becoming aware of himself as a person who has a role in the larger group and who has responsibility for contributing to the harmonious day-to-day living. Through contact with people he becomes increasingly aware of his own identity and his role in an expanding society.

Within the context of family, the child felt safe and secure. At school he encounters people, places and things which are designed to help him become increasingly aware of others outside his family and close circle of friends. Concepts of responsibility, interdependence and cooperation are translated into experiences in sharing, working together, solving problems and enjoying the companionship of others. If the teacher creates an environment where learning activities are based on problems of genuine importance children can transfer their feeling of oneness with the home group and become involved in the school group.

Some concerns which are meaningful to children will provide a unifying factor and give direction and purpose, and will become a unifying continuity to the social education.

Among these are their:

Own Self Images
Families
Friends and Peers
Schools
Communities
Provinces
Country and the Cultural Heritage of Various Ethnic Groups They Encounter
Interaction and Concept of Other Peoples of the World

Children need the guidance of the teacher to help them reach out beyond themselves to concern for others. Teachers with a concern for global education are convinced that "it is the quality of the experience that people have in school that helps them to develop personal meanings and judgments, and preferences for the true and the just, the good and the beautiful (Hoppe, 1978, p. 2)."

Much of the teacher's attitude is caught by the children in the classroom. The teacher is indeed a model for young children. Children do not have the prejudices which adults have developed. They readily accept those who are different *if* the teacher is an example of respecting the individuality and worth of every child. Such a teacher encourages children to expand their circle to include those who are different, who are new in the classroom, and who are in need of friendship.

Making Decisions

Because we live in a shrinking world, what happens in other parts of the world affects us. We must teach children at an early age to make decisions which take into consideration effects on others—not just ourselves. Even young children can learn to look at a problem, suggest alternative solutions, weigh the alternatives on the basis of criteria established with the altruistic motives considered as well as one's immediate vested interest.

They can be taught to formulate problems, state issues, decide what the consequences of ill-advised behavior might be, and work together to promote courtesy, consideration, tolerance, and respect for another's point of view. Children can recognize that difference in the colour of skin does not mean inferiority, nor variation in speech lack of intelligence. The classroom should be a laboratory for teaching children to make decisions on the basis of reasoning rather than on purely emotional bases; on the basis of evidence, not prejudice.

Making Judgments

Closely related to making decisions is making judgments that will affect the quality of life in a social group. As children mature they become aware that decisions made by individuals, organizations, and governments might have an effect that is global in nature. Children in the years of early childhood are not too young to learn to consider the issues facing mankind.

> The child is the person who will continue what you have begun, who will sit right where you are sitting and witness the things you consider very important, when you have gone. You may take all the measures you like, but the manner in which they are carried out will depend on him. Even though you may sign alliances and treaties, it is he who will execute them. He will take his seat in the assembly and will assume control of cities, nations and empires. It is he who will be in charge of your churches, schools, universities, councils, corporations and institutions. All your work will be judged, praised, or condemned by him. The future and the destiny will be in his hands. (Children, 1957)

Today's young children, through television, are made aware of such problems as:

Cultural Diversity
Conflict, Violence, and Crime
Cultural Change and Issues Related to it
Economic and Cultural Inequalities
Population Explosion

These are problems which are not likely to be solved in the immediate future. Therefore, it is essential that children should

develop critical thinking skills to enable them to make intelligent judgments.

Persuasion Skills

In spite of the concern by some that skills in persuasion might contribute to glibness on the part of the skilled individual, coping with problems in a world in which interdependence is a fact of life and survival, it is important that individuals are taught to develop competence in exercising influence within the context of a global society by developing skill in persuasion. Even the Greeks and Romans recognized that skill in persuasive speaking was the mark of the educated man. Quintillian defined an orator as "A good man skilled in speaking."

THE CHILD AND HIS SCHOOL

A school which emphasizes the total growth and development of the child in the years from nursery school through the primary grades provides opportunities which will develop the child's optimum physical, intellectual, social and emotional growth in conjunction with the continued emphasis on creative development. The social education curriculum provides a channel for such a commitment. The chart on the next page is based on six premises concerning children and their education:

(1) The educational process begins in early childhood. An organized, creative, globally oriented curriculum should be available to the child from the outset of his educational experience.

(2) The first few years of school, whether nursery school, kindergarten or primary, should provide the child with opportunities to discover himself, to discover relationships about his physical, cultural, and social world through experiences involving his cognitive, psychomotor, perceptual, affective, and creative domain.

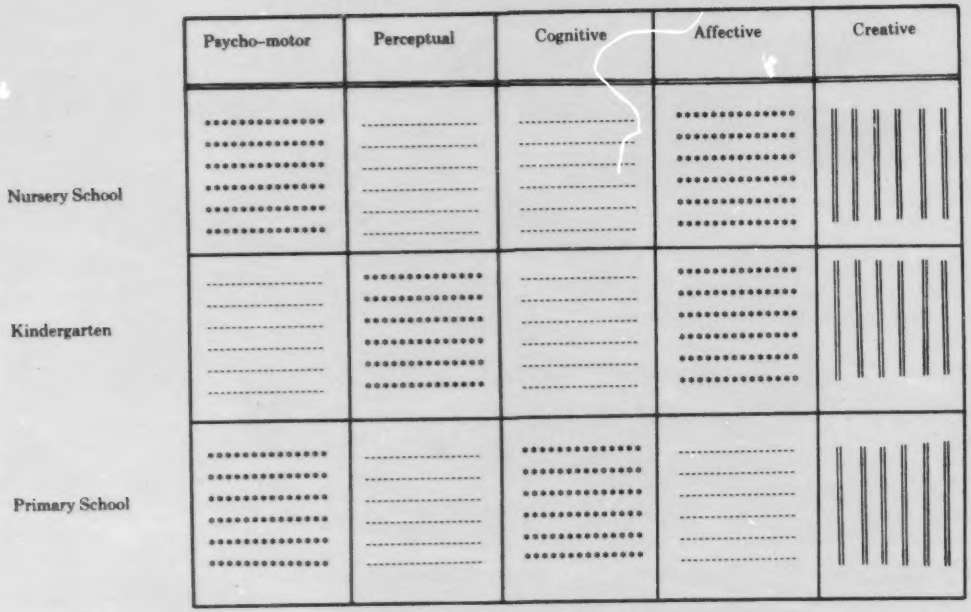
(3) Every child has an inner drive toward creativity, growth, increased competence, and mastery over his several environments.

(4) Every child has a right to look to adults for guidance at his particular stage of development.

(5) Certain domains of growth receive emphasis at particular stages of development and educational levels. The concepts of continuity in growth and the importance of regarding each child as a unique individual are, however, guiding principles for the teacher.

(6) The child's progress moves him from psychomotor manipulation to development of perceptual imagery, to symbolic expression through appropriate learning experiences. He learns best through play, manipulation, exploraton, experimentation, and creative activity in an environment which takes into account balanced physical, social, emotional, and intellectual development.

The key factor in releasing human potential is *creativity* (Logan & Logan, 1974, p. 39).



Design for Development of
Creative Potential in Early Childhood:
Domains of Emphasis

A CREATIVE APPROACH TO SOCIAL EDUCATION

"The world and I" might well be the theme of global education. It is the theme of a child's creative expression. It is important to capitalize on the child's natural proclivity for spontaneous expression of the world around him and his interpretation of that world. This is simply the attempt to express what he is learning about the world in which he lives in a way that is enjoyable and meaningful to him. It is his way of sorting out his growing awareness of his environment and his developing knowledge about the world of people, places and things.

Through dramatic expression he relives what he has experienced. He plays out the things he observes, senses, hears, imagines. In the life of the child learning to express and communicate his ideas is essential. Through dramatic play, pantomime and creative dramatics, he expresses his knowledge of the world, his relationships to others, and his growing creativity.

Dramatic Play

Dramatic play is the free, spontaneous, unstructured, undirected play of the child as he "tries on life," and explores the universe by imitating the actions and characteristics of people in his world—real and imaginary. The play of the young child is a mirror which reflects his perception of and relation to both his external and inner world. In dramatic play there is no need for plot, its means—imagination; and its method—creative movement. There is no beginning and no ending. Typical patterns of dramatic play include (1) activities of the home; (2) buying and selling at the neighbourhood store or supermarket; (3) transportation activities; (4) legendary persons; (5) activities of people of other times and places. The teacher is there to listen for cues for concepts to be developed and/or clarified, or to take on a role if the children invite her to participate.

Pantomime

Pantomime has the advantage of being non-verbal. Through pantomime a child may portray the role of a traffic policeman, a waitress, a stewardess, a pilot, a member of the RCMP searching for a rebel, an activity of a boat in the harbour, a plane landing. Pantomime can take the form of a group activity at a railroad terminal, a bus depot, an airport, a circus, etc.

The Home

Caring for the baby; cleaning house; preparing breakfast, lunch, or dinner; having a tea party; telephoning friends; sewing clothes; enjoying a leisurely chat with a friend who drops in for a visit.

The Store

Being the grocer, cashier, check–out clerk; fruit and vegetable man; butcher; a customer; stocking shelves; making signs; making change; weighing items; pushing carts; bringing in produce; sweeping.

Community Worker

Sliding down the pole at the fire station; racing to the fire; extinguishing the fire; working in the post office—sorting, receiving and delivering mail; operating a filling station; broadcasting the news; working at the airport; being a traffic cop; participating as other community helpers.

The Farm

Plowing land; planting seed; irrigating; harvesting; stooking the grain; herding cattle; pitching hay; feeding and watering animals; driving the truck; loading grain and produce; taking them to the market.

Primitive Cultures

Enacting the role as Paleo–Indian, Arunta hunter, Kazal herdsman, Mayan Priest, Hopi gardener.

The Netschik Eskimo

Summer—stone weir fishing, fall—caribou hunting, mid–winter and spring—sealing, making tools, weapons, and utensils from hornbone, skins; using sculpting, building houses of stone and twigs for summer living; sewing garments with the sinews of reindeer.

Mexico

Participating in festivals; dances of the various states; celebrating *Las Posadas*, the *Piñata*, Festival of All Souls' Day; trip to Xochimilco; riding a burro; pilgrimage to a shrine.

Pioneer Life

Getting food; planning and building homes; planting; hunting; fishing; spinning; carding wool; making soap; and candles; playing games; celebrating a holiday; living in a pioneer home; a quilting bee; a building bee.

Global education lends itself to creative expression through drama, creative writing, creative movement and creative art activities. Rich in content, global education provides an avenue for the creative talents of children as they project themselves.

Creative Dramatics

Creative dramatics differs from dramatic play in having improvised language created by the participants and in having a beginning, a

development and an ending. There are no set lines. A situation can well start off a creative drama. So can a story, an idea, or a picture. The dialogue is created by the children. Even though several groups of children may select a particular plot, the lines are never the same, the organization varies, and the plot may thicken. The unique feature is that it remains extemporaneous. Improvisation is the means, creativity the method, and understanding the goal.

As children progress on the educational ladder they develop ideas and events based on historical characters and incidents, literature and comparative cultures. The teacher may allocate a corner of the classroom to building an environment which typifies the life style of other times and places, and provides motivation for a journey into the past or the future. They may study the lives of a culture in depth in order to better appreciate a specific culture. Primary school children enjoy a study of the life of the Plains or Coastal Indians—depending upon the part of the country in which they live. They build tepees, chant Indian poems, dramatize legends, sing songs, and dance to native music. They enjoy, too, dramatizing lives and activities of explorers and settlements and migrations. They gain an understanding of the problems faced by the pioneers of the country and begin to appreciate the problems faced today by people in the third world. Canadian children portray with enthusiasm the events such as the Battle on the Plains of Abraham and interpret it according to their growing awareness of the historical heritage. The question is frequently asked, "At what age do children begin to develop ideas of justice, morality, and values and understand the concepts of historical time and change?" This sense of sequence comes gradually to the child, but the enjoyment of portraying the characters of bygone eras comes early with some children.

Through social education which is globally oriented, children are provided with content which challenges their interest, problems which elicit critical thinking, situations and experiences which motivate creative expression in an atmosphere which encourages exploration of the environment, discovery of self, and concern for others. It offers the opportunity for the child to gain a better understanding of his own culture, his role in that culture as a decision–making member of his group. Hopefully, as he progresses in his understanding of himself and of others he will be able to see that he has a responsibility for becoming a contributing member of society. He should be given the opportunity to see that, as long as men have a vision of what "life ought to be, so long as they comprehend the full meaning of the unfettered mind . . . they can look at the world, and beyond that the universe with the sense that they can be unafraid of their fellow humans and can face choices not with dread but with great expectations" (Cousins, 1973, p. 5).

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11

Improving Students' Reading in Social Studies

Jim Parsons

Fortunately, there are social studies teachers who attempt to help their students alleviate problems with reading. There are, undoubtedly, other teachers who realize that a need exists to help students with reading problems but who do not know how exactly to fill this need. The purpose of this chapter is to illuminate a few simple ideas that all social studies teachers may use to aid their students in the improvement of reading in social studies.

Although many teachers complain that their students cannot read the material presented in social studies classes, few teachers engage in activities which help students read these materials. Secondary school teachers often suggest that reading is basically an activity that should be learned when the student is in elementary school. These teachers are correct to the extent that students who do learn how to read fluently while they are in the lower grades have a distinct advantage over students who do not learn to read fluently. However, those teachers who state that the job of the secondary teacher is *not* to teach reading—because reading should have been taught in elementary school—are incorrect. Such statements may soothe the conscience of the secondary school teacher, but such statements do not help students who still encounter a great variety of classroom reading difficulties.

UNDERSTANDING THE NATURE OF GAINING MEANING THROUGH READING

The first task that a teacher must undertake is to understand the nature of the reading act. What is reading? What purpose does reading serve? What does reading accomplish? The act of reading is the act of a student (as a subject) interacting with a portion of textual material or other writing (an object) for the purpose of gaining meaning. These three criteria are essential for reading to take place: there must be (1) a reader; (2) material to be read; and (3) a transfer of meaning. While this formula may seem simple, the classroom implications of this formula are important.

One important classroom implication, and an implication that many teachers do not consciously consider, is that gaining meaning is more important than pronouncing words correctly. After high school is completed, very few people have, or take, opportunities for oral reading. A vastly greater proportion of people have occasion to read silently. These people read to gain meaning in areas of their needs or interests. Reading for understanding is, if one were only to count quantity of experience, an act of great importance. If social studies teachers came to understand that reading for meaning was a social studies skill of some significance and that reading for pronunciation was of lesser importance, undoubtedly classroom procedure would change.

One of the first changes would probably be the amount of time spent on oral reading in class. There is too much oral reading in social studies classes. Oral reading within a social studies class has approximately three valid purposes. These purposes include (1) as an art form to highlight certain meaningful historical events; (2) as a teaching technique to offer variety of methods into a classroom; and (3) as a means for diagnosing individual students' reading problems.

Certain historical events, particularly inspiring speeches by historical figures, lend themselves to oral reading. Poetry, posters, pamphlets that attempt to persuade, songs from historical eras, recorded dialogue between historical figures, letters, etc., are all examples of resources for social studies that might be best read orally. Oral reading can highlight the tone or the feeling of certain material much better than silent reading. Oral reading can better simulate the circumstances surrounding the incident, since much historical oratory was given by a single speaker to a group of listeners. Teachers who use oral reading in the ways described above can greatly enhance social studies for their students.

The use of oral reading by social studies teachers is only one teaching method, albeit a method that is often overworked. Social studies teachers who understand that oral reading is only one way to "cover" social studies material can fit oral reading into proper perspective. However, too often teachers seem to use oral reading to

avoid preparation. Oral reading is quite an easy task. All a teacher must do is ask students to take turns reading from their textbook. Teachers often can use large blocks of time struggling through social studies materials in such a manner. However, such class time is largely wasted because students do not learn much from this type of activity.

Consider the students during large periods of oral reading. If the teacher is moving around the room, row by row, the students are probably not paying much attention to who is reading, or what is being read right now; but, rather, the student might be counting paragraphs to see what section he will read and maybe, if the student cares, he might be practising difficult words or checking to see if he can pronounce all the words correctly. If the teacher is more agile during large blocks of oral reading or is calling on students in a more haphazard manner, the students are probably paying more attention. However, they are probably paying attention only so they won't get caught not paying attention. To social studies students, oral reading is probably not the most exciting learning activity. Oral reading is useful to highlight certain important sections of text; but, as a major teaching method, oral reading is generally boring for students and inefficient when one compares the time spent with the learning that has taken place.

THE READER AND AUTHOR CONNECTION

Helping a student learn how to read has little to do with asking the student to read orally and then correcting those mistakes that are made. The purpose of reading social studies material is not to pronounce correctly words in social studies textbooks. Students read social studies material so that they might come to a better comprehension of social studies material. The better the comprehension of the social studies material, the better the reading that has taken place.

Some authors of social studies material make reading easier. These authors have an energy that stands out in their work and almost compel the reader to become involved. There are some historical figures who have described the events of their lives with such electricity that readers can become caught in the passion of the moment and become involved vicariously in the historical figure's life. For students such reading is generally exciting. And, when used in connection with historical perspective, the use of such primary resources can add valuable insight into historical incidents.

Then there are the authors who, unfortunately, seem to write many of the social studies texts that are used in schools. These authors seem to have none of the energy, passion, or electricity that the people about whom they are writing possessed in such great abundance. These authors pass this lack of energy, passion and electricity on to their readers. No wonder many students have difficulty "getting into" social studies.

If teachers understood the connection between the excitement that is generated through an author's work and the consequent ease with which that author's work can be read, they could better provide readable social studies materials for their students. The ability of an author has much to do with the ease or difficulty of reading that author's writing. Unfortunately, the most exciting historical event can be struck lifeless by a boring writer.

THE READABILITY OF SOCIAL STUDIES MATERIALS

Often teachers will suggest that all material must be on the reading level of their students. Therefore, any grade 8 material that has words "above" the normal vocabulary of grade 8 social studies students, for example, is said to be over their reading level. Such a statement is not entirely accurate. Counting word length, sentence complexity, and sentence length—all typical processes for judging readability—does not consider the "connection" between reader and writer that was mentioned earlier and ignores the fact that there does not exist, in actual practice, a "normal" vocabulary for all grade 8 students. All grade 8 students' vocabularies differ according to their individual backgrounds and their individual interests. One grade 8 student might have an expanded vocabulary in astronomy and may have developed this interest since childhood. However, that student's vocabulary in English or literature may be small.

Readability is a measure of the difficulty or the ease of a written material. Such measures are narrow, however, because the difficulty or the ease of written material is only one factor that suggests whether the material can or cannot be read by a particular student. Other considerations include (1) the author's style, passion, etc.; (2) the reader's past experiences; (3) the reader's individual knowledge and vocabulary in the particular area; and (4) the reader's interest and commitment to gain meaning from a particular material.

Many readability formulas exist which attempt to measure the grade-level difficulty of written passages. Each of these formulas differ because the authors of the formulas differ about what they believe constitutes difficulty in reading. For example, one author may believe that complex sentence structure impedes student understanding. Therefore, this author's readability formula rates written passages which contain complex sentences at a high grade-level. Another author believes that long words are more difficult than short words; hence, his readability formula rates passages which contain long words at a high grade-level.

The problem is that readability formulas are general statements of what is difficult or what is easy for students to read. However, because understanding written material depends to a large extent on the personal characteristics of the reader, readability formulas lack accuracy in predicting whether an individual student or, for that

matter, an entire class, can read material that is available. Teachers cannot depend on a readability score computed using any readability formula to predict the abilities of their students. Social studies teachers who wish to help their students overcome reading problems should come to know their students better—their experiences, their abilities, their interests, and their commitment towards understanding. Such information about students, along with grade-level scores computed by readability formulas, can aid teachers in the provision of suitable reading materials for students.

READING COMPREHENSION AS AN INDIVIDUAL ACTIVITY

The fact that reading is an individual activity has a great many classroom implications. One implication, already mentioned, is that social studies teachers should come to know their students. Until teachers know something about the interests and the backgrounds of their students they will have great difficulty picking and choosing reading material that is of interest, or of a suitable readability, for each student. Social studies teachers probably cannot escape the single focus on a primary written text. However, the social studies classroom can be enhanced by teachers who provide more individual readings for their students. The psychology of providing individual readings is good as well. The student will feel special, in a sense, because the teacher has considered his needs. Such reinforcement can go far towards improving a student's willingness to make commitments towards further learning and in general can improve the interactions between teacher and student.

Teachers who come to know their students' strengths and weaknesses, as well as their interests, can help students improve their reading. Generally, students who have difficulty reading know quite well that they have difficulty reading. While these students probably do not wish to have their lack of reading skill constantly demonstrated to the rest of the social studies class, these students will often respond favorably to a teacher's help. One former colleague of mine spent a great number of hours hunting for and compiling short stories from old Basal Reading Series that were written about the particular topic his students were studying at the junior high level. When he was finished he had a variety of stories written at a reading level suitable to his individual students. When he combined his knowledge of students' personalities, interests, etc., to his stockpile of short stories, he had created a valuable teaching tool for his students. By using these short stories at appropriate times during the year, he was able to provide a valuable reading experience for many of his students. He might give, for example, a story on pioneer life from a grade three Basal instead of another primary reading to a student who was interested in pioneer life. The student would then read the story which was written in a

vocabulary he could read with greater ease and report to the class about his reading. This colleague found such stories plentiful and available in old, no longer used, Basal Reading Series. Such a plan is one simple example of what can be done in a social studies class.

BUILDING BACKGROUND EXPERIENCES

The ability to gain meaning from reading depends, in a large part, on the background experience that the reader has. Fortunately, social studies teachers have great opportunities to help students build a background for reading. Few teachers consider movies, television, or other AV material as reading exercises; but such items can help students gain the sort of background necessary for good reading. For example, such television programs as the CBC production of *Louis Riel* or *The Holocaust* can be considered reading activities since they provide the students with a visual picture of certain events. Reading novels, for most people, involves a vicarious experience of putting oneself (as a reader) into a character's role or putting oneself, at least, in the role of a third-person observer. Teachers can help build a variety of different background experiences and knowledge that will help students understand better what they read. Field trips to historical sites, the involvement of students in the gathering of oral histories, the pointing out of good movies and/or TV programs, and the opportunities for interaction with a variety of people are all examples of activities which help students become more able readers. Each of these activities should be considered a reading activity.

Helping social studies students gain ability in reading can become a full-time preoccupation. However, all social studies teachers can do a number of rather simple things to help their students. In summary, these things include:

(1) Use oral reading for those areas where it can be most useful and avoid excessive oral reading in those areas where another method would better suffice.

(2) Provide authors, including primary resources, who are exciting for students and who have skill in writing.

(3) Come to understand the nature of readability and the implications that reading, as a personal, individual activity, suggests for classroom instruction. Chief among the implications is that, to be helpful as reading teachers, social studies teachers must come to know the experiences, interests, and commitments of their students.

(4) Consider the nature of reading comprehension; then, constantly look for creative opportunities to work on reading comprehension in the social studies classroom.

(5) Take advantage of opportunities from the media, field trips, etc., to help build up the background experiences of students in social studies.

(6) Begin to think about reading in social studies as something with which students can be helped. In this sense, any action (within limits)

to improve reading is better than no action at all. No success can be gained by avoiding the problem of reading difficulty.

Reading is a complex task. Reading is more than reciting aloud words from a social studies text. Social studies teachers have great opportunities in the course of their classroom experience to help students improve their reading. In fact there are probably social studies teachers who have been more useful than they realize in the improvement of reading in social studies. Consideration, by social studies teachers, of the nature of reading and implications on classroom instruction will begin to improve reading throughout all grade levels. The results of teacher involvement in the improvement of reading can be rewarding for great numbers of social studies students.

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PART FOUR: *METHODOLOGY IN SOCIAL STUDIES*

In social studies, the link between philosophy of social education and instructional methodology is crucial. Wright, in "Teaching Values in the Social Studies," explores the critical area of values in social studies. He reminds teachers that they, as teachers, may be challenged through attention to value issues. The activity of lesson preparation and classroom interaction, Wright states, is stimulative for both teachers and students. His chapter offers many practical ideas, including the thoughtful suggestion that the teacher not only should approach value issues from all sides but should also approach the orientations to values teaching from all sides.

Williams discusses the stages of moral development in his chapter, "Toward Moral Development in Social Education." Williams suggests practical activities not only to help teachers promote a knowledge of moral development, but also to improve their own ability to teach in this difficult area. Like Wright, Williams reminds us that there is more than one way to view the topic of moral development.

In the chapter "Questioning Strategies in Social Education: Inductive Mode," Frank Simon uses the structure of a taxonomy to help teachers develop appropriate questions for social studies. Not only may teachers use the different levels of Bloom's Taxonomy to create questions for students, they may also use the taxonomy as a criterion to evaluate their own teaching. Simon suggests ideas that should help improve the classroom atmosphere and move the classroom interaction from the realm of simple fact to the higher levels of Bloom's Taxonomy.

Gray's detailed chapter, "Teaching Concepts in Social Studies," shows clearly how concepts can be developed by social studies teachers. Conceptual development is difficult, time-consuming, but ultimately a rewarding teaching experience since it leads to high levels of analytic skill and evaluative activity. Gray reminds teachers of the thought and preparation they must make in this area and, also, of the centrality of concepts to social studies reasoning ability.

Chamberlin, in his chapter "Knowledge Plus Commitment Equals Action," discusses operating an issue-oriented social studies program that provides opportunities for students to become active citizens. He argues that positive attitudes about working with others to effect positive social changes should be developed in the schools. He also argues that the decision not to include a social action component in the social studies is a decision to foster passivity, not in the best interests of either a healthy citizen or a wealthy democracy. Chamberlin outlines eight types of social action skills and introduces criteria that teachers may follow to help students gain the kinds of skills, abilities, and knowledge that would help them become active citizens.

12

Teaching Values In The Social Studies

Ian Wright

As social studies teachers we are all involved in the business of values and valuing. Whenever we state an objective we are claiming that it is valuable for students to attain this objective. When we state that students should know about Canada, or families, or any other fact, concept or generalization (cognitive objectives); when we say that students should be able to apply map reading, observation or data presentation skills (skill objectives); when we say that students should appreciate other cultures, be honest, and respect other people, we are saying that all these are desirable.

This chapter will focus on the teaching and learning of value objectives, although the discussion will have implications for the manner in which we make decisions about what facts, concepts, generalizations and skills we will teach and how we will teach them.

How, then, do we 'teach' such values as honesty, respect for persons, appreciation for other cultures, openmindedness, and so on? We could take a number of stances. We could treat all values as relative, in other words, we could take the position that any value is as good as any other and that it is up to the individual to decide what is valuable and what isn't. We could take the position that as children mature and develop, they will improve their value reasoning abilities, and that the way to help children is to stimulate this developmental process. We could tell

students what is right, wrong, good, bad, beautiful or ugly and 'make' children accept and act upon these values. Or we could take the stance that there are rational, logical ways to arrive at value positions and that students should learn these rational and logical processes. Note that some of these positions focus more upon the *content* of values, whereas others focus more on the processes. Finally, we could conclude that teaching values is not the school's concern, rather this should be left to the home and the church. As this is not an approach to teaching values in the school, this will not be dealt with in this chapter (see Bull, 1969; Frankael, 1977; and Beck, 1976).

INCULCATION

Teachers often tell students what is right or wrong. The telling could consist of a conclusion i.e., "That is dishonest"; or a principle i.e., "All people should be honest". Often this telling is done in a reasonable and justifiable way, especially in discipline situations. There are good reasons as to why, for example, a child should be prevented from injuring another child. However, it may be the case that a teacher intends to indoctrinate the child into a particular belief. If no reasons are given for believing, no alternatives are presented, no reflection on the part of the student is required, no evidence is offered to support the belief and the student is praised for acting upon the belief, and punished for not doing so, then the term 'indoctrination' could be applied. Certain values are deemed correct and are taken for granted. Often these are based on societal consensus or are deemed to be universal and absolute.

Within this approach several assumptions are made concerning how values are transmitted or are to be transmitted. It is often assumed that children will be socialized into such values as punctuality, good work habits, honesty or respect for rules because the school will embody these values within the 'hidden curriculum' (Bandura, 1969). It is also assumed that teachers will act as a *model* for students. A teacher could personify desired values, be they moral, economic, aesthetic, or whatever, so that students, through imitation and internalization, will accept and act upon them. Other children also act as models. A teacher might direct attention to a student who is performing well in order to encourage others to perform well. Often the model is one from literature or history. The Bible provides many character 'models,' as do the classics in literature, 'famous' people in history, and textbook characters be they real or imaginary. Nowadays we also have television, movie, sports, popular music, comic strip and radio heroes and heroines for student imitation.

Within this inculcation approach students may be punished for inappropriate actions and praised for appropriate ones. Reinforcement schedules may be used as is the case in behavior modification practices (Meacham and Wiesen, 1969; and White and Smith, 1972).

All curricular materials attempt to inculcate something, be it concern for justice, rational thinking, appreciation for art, or cleanliness. The dividing line between an approach which 'truly' inculcates and one which does not, is vague; differentiation is often a matter of degree. Generally speaking, materials which can be classified in the inculcation mode deal with the content of values — the virtues as Kohlberg (1971) labels them. Rarely is the process of valuing encouraged, and rarely is there opportunity to question the conclusions and principles which are instilled. Inculcators tend to set examples, persuade and convince, limit choices, inspire, appeal to consciences, use dogma, and reinforce both positively and negatively.

The *Human Values Series* (Blanchette, Arnspiger, Brill and Rucker, 1970-73) is based on the overriding value of human worth and dignity. To this end the students are encouraged to accept the 'universal' values of affection, respect, well-being, power, rectitude, skill and enlightenment, in order that the students will act in conformity to these ideals which are seen as basic to a free society. Stories are presented which are designed to show the desirability of these values. For example, in "Billy and the Big Bully" (Blanchette, 1973), the authors state:

> This story is specialized to rectitude and respect. Billy's abusive behavior with the other children indicated that he deprived himself of rectitude by depriving them of respect and affection.

In the story Mike is bullied by Billy when they are waiting to get on the bus in order to go to the movies. When on the bus, Billy discovers he has no money, but Mike has extra money for popcorn. Mike contemplates:

> What should he do? Then he said, "Billy, I can let you have some money." Billy looked surprised. "Thank you, Mike," he said.

Stories are not focused just upon what people ought to do; they also stress generalizations about human behavior. For example, in "Cure for a Cheater" (Blanchette, *et al.*, 1973), the empirical claim is made that, "cheating may be common, but it does not insure success in the long run." However, the process whereby this factual claim is related to the conclusion that 'cheating is bad' is not specifically taught.

Evaluation is based on teacher identification of student value deprivations and over-indulgences. A value profile which rates each student on each of the eight values on a six point scale (very high to poor) is suggested. A value sociogram is also used. On this students rate other students who are, for example, 'happy most of the time,' or 'are most dependable.' Other evaluations can be carried out on student written work and on 'problem-solving' behavior (Rucker, Arnspiger, and Broadbeck, 1969).

The inculcation approach attempts to instill desired values in children (Hamm, 1975). These values are usually of a moral nature.[1] It is assumed that children should be socialized into the values deemed desirable by the culture in which they live. This constrasts with the next approach described which focuses on the processes of valuing, and assumes that values come from within the child, and deals with all types of values, tastes, and preferences.

VALUES CLARIFICATION

Raths (1966) claims that many children's behavior problems can be attributed to value disturbances (Raths, Harmin and Simon, 1966). He argues that children who are unclear as to what their values actually are, act in 'apathetic, flighty, very uncertain, very inconsistent, drifting, overconforming, overdissenting or posturing' ways (Raths, 1966, pp. 5-6). Values clarification is designed to help people discover their values, to be clear about them and to act consistently on them so that apathy, uncertainty and inconsistency can be ameliorated. The major thesis of values clarification (Raths, 1966, p. 30) is that to truly have a value (be that value economic, prudential, aesthetic, or moral) one has to:

Choose:

1. Freely
2. From alternatives
3. After thoughtful consideration of the consequences of each alternative

Prize:

1. Cherish — to be happy with the choice
4. Willing to affirm the choice publicly.

Act:

5. Do something with the choice
6. Repeatedly, in some pattern of life

Note that to truly have a value, one must *act* upon it, and if one acts one is more than aware of the value, one has an emotional attachment to it — in other words there is an affective loading. It can be the case we are cognitively aware that, for example, we ought to treat people with respect, yet fail to act because of lack of commitment, concern or sensitivity. As there is usually a strong emotional attachment to preferred values, values education is not just a cognitive enterprise; it cannot be separated from 'dispositional' and 'sensitivity'

[1] Although non-moral values are focused upon in the *Human Values Series*, the major aim is a moral one — the realization of human worth and dignity.

considerations. In keeping with this conception many instructional methods are advocated in *Values and Teaching* (Raths, 1966). Using the value rich areas of money, friendship, love and sex, religion and morals, leisure, politics and social organization, maturity, work, family, and character traits, the following types of activities are proposed.

1. Clarifying response. These responses are designed to help students reflect upon what they have chosen. Some of these, such as "Are you glad about that?" and "Is this something that you prize?" ask students to reflect upon their actual choices — are they really sure that it is a value. Other questions are posed to try to ensure that the valuing process has been followed, e.g., "Did you consider any alternatives?" Some are asked for purposes of clarifying terms — "What do you mean by ____?" But others seems to go beyond clarification and ask for reasons — "How do you know it's right?" In fact one question appears to ask the student to consider the universal consequences of a value position. — "Is that a personal preference or do you think most people should believe that?"

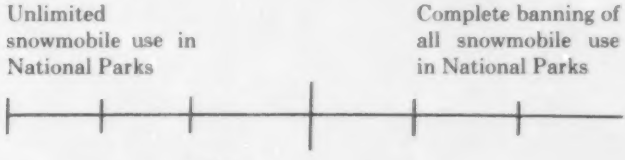
2. Rank ordering. These types of activities focus on sorting out priorities.

> Rank order (1, 2, 3) the following behaviors, in terms of which you consider the worst (1), the next worst (2), and the least worst (3).
>
> ____A person parking his car next to a fire hydrant.
> ____A person littering the street.
> ____A person spitting in a street.

3. Value Sheets. A provocative passage is presented to students and questions are posed.

> A friend in need is a friend indeed.
>
> A) What does friendship mean to you?
>
> B) What does the above statement mean to you?
> Do you agree with the statement?
>
> C) Would you help a friend in need?

4. Value Continuum. Here two opposing viewpoints are placed at either end of a continuum and respondents are asked to indicate their degree of commitment to one or the other.



5. Open-ended questions. Thought sheets. Reaction sheets. These are designed to have students think about values which impinge on their lives.

What do I value in life?
List one or two ways in which your work could have been better.
I can hardly wait to be able to ____.

6. There are numerous other techniques suggested. These include voting on issues, simulation games, action projects, acting as devil's advocate, contrived incidents, reaction wheels, magic circles, brainstorming, debates, the writing of autobiographies and diaries, and so on (Simon, Howe and Kirschenbaum, 1972; Harmin, Kirschenbaum and Simon, 1973; Kirschenbaum and Simon, 1975; Castell and Stall, 1975).

In implementing all these ideas the teacher is advised to be accepting of all student reactions, to work towards a classroom climate in which students will feel safe to express themselves freely, to avoid moralizing, to keep all concerned (i.e., parents, school administrators, other teachers) informed of what is being attempted, to avoid asking 'why' questions.

In order to evaluate student achievement and behavior several measures are suggested. Teachers are asked to assess (Raths, 1966) the degree of value-related behavior problems on a frequency scale, e.g.:

	Frequency	Acuteness
Apathetic Conformity etc.		

with the Frequency Scale going through ten ratings from Never to Constantly, and the Acuteness Scale moving from Not at all to Extremely Acute. Students are asked to assess themselves and their peers on the same variables. Teachers are also to provide details as to how to assess their own materials, e.g., Do they stimulate thinking? Do the topics penetrate the lives of most students? Do they advance the value clarification process?

The value clarification process has been used as a basis, or as part of, many curricula projects (Paulson, 1974; Elder, 1973). In 1971, the Alberta Social Studies Curriculum (Department of Education, 1971). was premised on a values clarification philosophy; however, the 1978 revised edition (Fraenkel, 1977) includes a broader view of values education and the 1981 version appears to be firmly rooted in the rational analysis approach (Alberta Education, 1981).

Values clarification has been criticized mainly on the grounds that it is relativistic — i.e., that any value is as good as any other value

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Inferences

I. *Facts*	*Reasons*	*Values*	
1. What happened?	2. Why it happened?	3. What the reasons suggest the individual(s) involved consider important?	4. Why do you suppose people consider the value important? 5. Would you endorse the value?

II. *Facts*	*Alternatives*	*Consequences*				
		Short Range		*Long Range*		
		Self	*Others*	*Self*	*Others*	
What happened?	What could (might) X do in this situation?	If X does that, what might happen as a result?		If that happens, then what might happen?		What evidence is there that these consequences might occur? Which consequences would be good/bad? Why? What should X do?

(Stewart, 1975; Harrison, 1976; Kazepides, 1977; Lockwood, 1977). Yet Raths (1966, p. 227) states:

> We believe we have to say, "you may choose what you believe best, but some behavior can't be permitted because it interferes too much with the freedom of rights of others."

In summary, values clarification is based on a psychotherapy model of human growth and is concerned with the processes of valuing rather than with the content of values. These processes can be applied to all types of values and are designed to lead students to clear and consistent value conclusions. Unlike the next approach described, values clarification does not stress the logic of value reasoning.

THE RATIONAL ANALYSIS APPROACH

This approach is based on the assumption that one can be rational about value issues, that there is a logic in the reasoning process, and that there are ultimate principles of rationality to which one can refer. The purposes of this approach are to help students use logical thinking and scientific research procedures, and justify their value standards and principles. There is a cognitive focus in which factual claims are subject to as much scrutiny as value claims. The focus is usually on social issues — censorship, poverty, civil rights, and so on, rather than on moral dilemmas which involve few people (the Kohlberg approach), or on individual preferences and tastes as in the value clarification approach, or on specific value conclusions as in the inculcation approach.

If one is to reflect upon values in an intelligent way one has to understand certain concepts. One has, for example, to know the difference between a factual claim and a value claim. One has to know how to ascertain the validity of a factual claim, and one has to know how to clarify, analyse, and justify a value claim.

In order to demonstrate how these objectives might be attained by students, an example on immigration policy from *Prejudice* is used (Values Education and Research, 1978). In discussing this topic the following student reactions might be forthcoming.

1. People in country X are persecuted.
2. We shouldn't allow any more immigrants into Canada.
3. Canadians don't want any more immigrants.
4. Immigrants are cool.
5. Immigrants are people who take up permanent residence in a new country.

Some of these statements appear to support immigration (1 and 4) whereas two appear not to (2 and 3). This positive or negative evaluation is important when value claims are related in syllogistic arguments.

The first important consideration is that some of these claims are factual ones, and some are value claims. Statements 1 and 3 can be verified, at least in principle, by observation. One can discover, by empirical means, whether or not people in country X are persecuted, and one can use surveys such as the Gallup Poll, to find out whether or not Canadians want more immigrants. To test the validity of statement 5, which is an analytic claim, one would have to know the meaning of the term 'immigration.' This can be done through recourse to a dictionary or through agreement by participants on an acceptable meaning.

Many authors have proposed techniques for verifying factual claims (Simon, 1977). These include ascertaining the reliability of a source, discovering the bias of a source, and identifying fallacies in evidence and in argumentation (Wright, 1977, pp. 33-43).

Analysis of a different nature is also imposed on value claims. Value claims contain at least one value object and one value term. For example, in the simple value statement, "Immigration is good," immigration is the value object, and 'good' the value term. In this case the value term is positive; it could be negative, i.e., "Immigration is bad." Some value claims are comparative, e.g., "Immigrants from Country X are better than immigrants from Country Y;" and some are prescriptive, e.g., "We *shouldn't* allow any more immigrants into Canada."

A value can be defined as 'some state of affairs towards which a person has a favorable attitude because he or she believes that the state of affairs would make an important and favorable difference to the life of that person and/or others' (Daniels, 1975, pp. 21-36). This definition implies that there are many different types of values. We can value Indian art, democracy, map reading ability, justice, cleanliness, peace on earth, or voting in elections. Note that some of these values are terminal ones (ultimate life goals, as Beck (1976) labels them) and some are instrumental ones (ones which help attain the terminal ones) (Beck, 1976). For example, if we viewed democracy as an ultimate goal, we would presumably wish to encourage people to vote in elections as a *means* (instrument) to attain the democratic *end* (terminal goal). But there is a difference between deeming democracy as valuable, and viewing Indian art as worthwhile. On the one hand we are evaluating how people ought to be governed, on the other hand we are talking about aesthetic concerns. Generally speaking, we judge art from the aesthetic point of view, whereas we judge how people ought to be governed from a political and/or moral point of view.

We can identify, at least, the following points of view — moral, economic, aesthetic, religious, prudential, theoretical, and health and safety. Each of these points of view contain rules or standards by which an object, event or idea is evaluated. It is, therefore, important that the point of view being used in an argument is identified. For instance, in the statement, "Immigrants are cool," it is not clear firstly, whether

'cool' is a positive or negative term, and secondly, what the point of view being used is. Does 'cool' refer to aesthetic standards (dresses beautifully), or to moral concerns (treats people respectfully, or, on the other hand, treats people as 'objects'); or to economic considerations (is wealthy)? Rational analysis approaches require students to identify the point of view being used.

Having analysed the value and factual claim, the two have to be linked in the form of a syllogistic argument. For example, if the factual statement "people in country X are persecuted" is used to conclude that immigration in Canada ought to be encouraged, one has the argument.

Factual claim.	People in country X are persecuted.
Value conclusion.	Immigration to Canada ought to be encouraged.

This 'linking' of a factual claim to a value conclusion can only be done if there is some rule, standard or principle which, in this case, positively correlates immigration to persecuted people. One might argue logically from the fact of persecution, that immigration should *not* be encouraged; this would not be contradictory. In order to make the conclusion follow logically from the factual claim one needs a value principle which indicates how the fact is relevant to the conclusion, i.e., that people who are persecuted ought to be allowed to immigrate. One can now form a syllogism.

Value principle.	The immigration to Canada of persecuted people should be encouraged.
Factual claim.	People in country X are persecuted.
Value Conclusion.	Immigration to Canada of people from country X should be encouraged.

One can form a syllogism, given any two of its parts. For example, if the conclusion that immigration shouldn't be allowed (statement 2) is based on a factual claim that immigrants cause unemployment, then the syllogism is:

Value principle.	That which causes unemployment should not be allowed.
Factual claim.	Immigration causes unemployment.
Value conclusion.	Immigration should not be allowed.

Once all the relevant evidence on a particular issue has been researched, and once the underlying value principles have been ascertained, the issue can by systemized:

Immigration

Should be encouraged			Should not be encouraged		
Point of view	Value principle	Factual claim	Point of view	Value principle	Factual claim
Moral	The immigration to Canada of persecuted people should be encouraged.	People in Country X are persecuted.	Economic	That which causes unemployment should not be allowed.	Immigration causes unemployment

This approach, like Kohlberg's cognitive–developmental theory, encourages the testing of value principles. However, unlike the cognitive–developmental approach, this testing is not necessarily based on the notion of stage progression, although the assumption is that students in the Junior and Senior High Schools, for whom rational analysis approaches mainly are designed, will have the cognitive capacities necessary. The suggested tests are:

A. The New Cases Test. Students apply a principle acceptable to them, to new, logically relevant cases. For example, if a student accepts the principle that all persecuted people ought to be allowed to immigrate, the case of a murderer, who is also persecuted on religious and political grounds, can be presented. Should this person be allowed to immigrate?

B. The Role Exchange Test. This asks students to exchange roles with those affected by the application of their principles and consider whether or not they could still accept the principle. If students, for instance, do not wish to allow persecuted people into Canada, would it be right to disallow immigration if they were the persecuted person?

C. The Universalization Test. This asks students to imagine the consequences if everybody behaved in the way advocated by them. It asks students to consider the acceptability of the consequences to themselves and others. What would happen if no country allowed persecuted people to immigrate? What would happen if every country had an 'open' immigration policy?

D. The Subsumption Test. This asks the student to show that the principle being tested may be a case of a more general value principle, e.g., taking persecution as being undesirable, because it is a case of a more generalized 'human rights' principle. This test is also useful in discerning the general value principles (on both sides of a conflict). For example, is the principle of human rights for immigrants of higher importance than the principle of economic wellbeing (i.e., employment for the majority) for Canadians?

When placed in the form of a 'model,' the Association for Values Education and Research/Meux and Coombs approach proceeds through the following steps (Meux and Coombs, 1971).

1. Definition and clarification of the problem.
2. Collection, assessment, and clarification of the relevance of factual claims.
3. Clarification, and identification of the point of view, of value claims.
4. Formation of syllogisms.
5. The testing of value principles.
6. Conclusion.

Another 'model' geared to the 'should action be taken' question, and which can lead to overt action by students on the issue, has been designed by F. Simon (1977). The Simon model has several unique features. The investigation relies on a hypothesis as to the desirability and feasibility of taking action on a given problem, and the testing of the hypothesis through the classification and analysis of a representative sample of data pertinent to the problem. These data are classified into feasible and infeasible categories, using the criteria of legality, cost, public and private attitudes, and resource availability; and the data are further classified into desirable and undesirable categories with the criterion of human and ecological survival and the physical and psychological well-being of individuals being used as the basis for classification. The actual sequence is as follows:

1. Identifying and clarifying the problem.
2. Formulating a hypothesis on the desirability and feasibility of taking action on the problem.
3. Collecting a representative sample of data.
4. Classifying the data.
5. Analyzing the data.
6. Evaluating the hypothesis on the desirability and feasibility of taking action on the problem.
7. Proposing a course of action on the problem.
8. Examining the desirability and feasibility of taking overt group action on the problem.
9. Evaluating the action.

Several other problem-solving models have also been proposed by Allen (1974) and by Shaver and Larkins (1973). All these schemata are premised on the assumptions that there is a logic to reasoning in the values domain, that evidence can be assessed in a scientific manner, and that people can be rational when value issues are raised.

VALUES EDUCATION IN CANADA

Within some parts of Canada attempts have been made to implement values education in the schools. The most substantial attempt, at the time of writing, is in Ontario with the curriculum proposed by Beck and his associates (1976). This curriculum is based on the assumption that ultimate life goals (survival, happiness, health, fellowship, helping others, wisdom, fulfillment, freedom, respect for self and others, a sense of meaning in life, and so on) should be reflected upon. This reflection should include the following aspects:

1. Reflections on the 'facts of the case.' For example, one may value a particular person because (s)he is not prejudiced, but find out

through inquiry and reflection that the person is, in fact, prejudiced.

2. Reflection on the values one is not sure about, to make them congruent with the ones that one is sure about.

3. Reflection on the congruence between instrumental and terminal values.

4. Reflections on the importance of any particular ultimate life goal and its parameters, e.g., What type of happiness one is going to strive for and in what circumstances?

The teaching and learning approach proposed consists mainly of discussions in which processes of valuing are used and the content of values explored. This should be done in a total school context as value issues can be found in nearly all school subjects and in the day–to–day life of the school. Beck suggests that values education become 'organically fused,' not only with social studies but with the total curriculum. This would increase the interest, relevance and quality of the study of the various school subjects and would avoid the problem of having to introduce yet another subject into the school curriculum. Because it is concluded that different teachers and students require different approaches, the proposed teaching/learning methods can include values clarification techniques, moral dilemma discussions, rational analysis of social issues, and approaches and materials devised or suggested by McPhail (1975), Wilson (1973), and the Ontario Institute for Studies in Education (OISE) moral education project.[2] Various school boards in Ontario have curriculum development committees. For example, the Lambton County Board of Education (1977) has produced a booklet outlining various approaches to values education and giving specific classroom ideas for Grades K to 6.

In British Columbia, the Asssociation for Values Education and Research, (AVER, 1971), has produced curriculum units on prejudice, the elderly, war, equality for women, pollution and population. Like the OISE moral education project AVER has also carried out empirical and conceptual research on moral education (Williams, pp. 62-75).

Otherwise in Canada there is a dearth of any type of systematic study of values education at any level. Few provinces include values education objectives in their social studies guides (Cochrane & Williams, 1977). Yet social studies, because it consists of a study of how people relate to their social and physical environments, contains value questions. Arriving at solutions to these questions will require a variety of skills — discussion, research, role–playing, reading, writing, and group co–operation. 'Affective' components — emotions and feelings — have also to be explored. Some programs in values education

[2]For a complete list of available materials contact Moral Education Project, c/o C. Beck, OISE, 252 Bloor Street West, Toronto, Ontario, M5S 1V6.

contain aspects of 'affective' development (Dinkmeyer, 1970-73; Shaftel & Shaftel, 1967; Superka, 1976).

Social studies is not just learning *about*, it is *evaluation of*. Questions such as "Should we respect other peoples and cultures?" — "Why should there be rules?" — "Is communism bad?" cannot be avoided. Children, as 'valuing creatures,' should be taught how to deal with value issues, for:

> Questions of private and public behavior and of social relationships, and the exercise of moral judgment, are matters of practical necessity for all children as for all adults, in their studies as well as in everyday life.
>
> (May, 1971, p. 39)

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13

Toward Moral Development in Social Education

D. Williams

Social studies is particularly suited to the examination of moral issues raised by the socio-political content of the subject. Such issues as ethnic and minority rights, immigration, international development, law, economic policy, and Canadian unity clearly raise questions falling within the moral domain. Morality concerns judgment and action in matters involving the most basic interests of human beings (i.e., life and death, pain and punishment, duties and obligations, freedom and honesty). The moral development approach to social education provides a psychological basis for consideration of what is good and right in situations involving basic human interests.

WHAT IS MORAL DEVELOPMENT?

Moral development may be defined for our purposes as age-related changes in the ability and disposition of children, adolescents, and adults to deal rationally and responsibly with difficult moral situations. Obviously, such development involves a complex of abilities, attainments, and dispositions (Wilson, 1973). Jean Piaget (1965), Norman Bull (1969), Robert Hogan (1973), and John Dewey (1954), for example, have advanced alternative theories of moral development. None of these theories deals comprehensively with all of the components that might be required logically or psychologically for

development toward moral maturity. Among competing theories, that of Lawrence Kohlberg (1976) has been the most widely accepted among moral educators.

As a result of extensive longitudinal, experimental, and some cross-cultural research Kohlberg has advanced a structural-developmental theory of moral judgment. He postulates age-related changes in conceptions of what is right, reasons for upholding the right, and ways of viewing oneself in relation to others in situations of moral choice. Kohlberg claims that children, adolescents, and adults 'pass through' or exhibit structurally distinct f[illegible] of thought organization in development toward moral maturity. He argues that earlier research into moral judgment and thought was unproductive because of the preoccupation of researchers with the *content* of moral beliefs rather than with *forms* of reasoning about moral issues. According to Kohlberg, it is the internal connections among the various ideas held by a person (e.g., the extent to which a person considers the views of others or applies rules or principles to choices) that define his/her stage of moral reasoning. Kohlberg claims that structurally-defined stages are more powerful in predicting moral choices and actions than information about the the content of persons' beliefs. Kohlberg's theory of moral development is structured into three levels and six stages. These levels are derived from John Dewey's work and stages 1 to 4 are based in part on Jean Piaget's study of *The Moral Judgment of the Child*.

Level I

According to Kohlberg, the least mature forms of reasoning about situations hazardous to people's welfare are *premoral* in the sense that the interests of others are given little or no weight. If morality is defined as impartial consideration of peoples' interests, then Stages 1 and 2 are, at best, precursors of any form of reasoning we would characterize as moral. At Stage 1 the overriding concern is with the physical consequences of actions, particularly to oneself. A Stage 1 child's reason for refraining from taking another child's toy would be to avoid punishment or to meet the demands of a powerful authority figure.

A child at Stage 2 might return another's toy in exchange for some favour. Although Stage 2 is an advance on Stage 1 (in the sense that the child is now aware of the needs and interests of others), the benefit of the transaction to oneself or one's immediate loved ones overrides consideration of the other child's interest for its own sake.

Level II

Stages 3 and 4 are modes of thinking that take some account of the interests of others, as well as one's own. Kohlberg describes these modes of thought as stages of *conventional morality*. They are based on seeking approval by satisfying the expectations of others. At Stage 3, right is defined in terms of the expectations and approval of immediate reference persons and groups. The need to be a "good"

person in the eyes of parents, friends and shared community standards is paramount in this stage.

At Stage 4, right is defined in terms of allegiance to societal rules or laws and maintenance of social order. Kohlberg's research suggests that many adults never develop beyond these conventional stages of moral judgment. Although Stage 3 and 4 thinkers are not yet autonomous moral agents, they *do* give weight to the welfare and interests of others. For Kohlberg, the inadequacy of Stage 4 reasoning resides in reliance upon external approval and motivation which might, for example, result in the perpetuation of racist or totalitarian societies or conformity to immoral laws.

Level III

Postconventional morality, which according to Kohlberg appears in at at least two forms, is developmentally and ethically more advanced or mature than conventional morality. Postconventional thinkers are more autonomous and consistent in basing moral choices upon ethical principles that may in some cases override social expectations or laws.

Kohlberg sometimes refers to Stage 5 as a social–contract orientation. Commitment to societal rules and expectations is based upon equal consideration of rights and critically examined and agreed upon standards. However, the Stage 5 person recognizes that standards can be changed on the basis of common consent. Although a Stage 5 person is committed to the social-contract, he/she might oppose community actions and laws that violate equal consideration of rights, and informed consent.

Stage 6 reasoning is less legalistic than Stage 5. Rather than emphasizing procedural values for reaching consensus, persons whose mode of reasoning is at Stage 6 emphasize consistency with universalizable, self-chosen moral principles such as justice, equal rights, and respect for human dignity. For example, a Stage 6 person would deny that the state should impose unequal, unjust actions and laws even though such actions and laws received majority consent by members of the society. To the Stage 6 person ethical principles such as respect for human dignity and equal rights are *universal*, or valid and applicable to situations involving all human beings and societies. If claims for justice, equality, and consideration of interests can be made for some individuals or groups, they can be claimed by all individuals and groups in similar situations.

Evidence in support of Kohlberg's stage sequence in modes of moral thinking comes from his analysis of reasons given by children, adolescents, and adults for choices made regarding difficult moral situations. "Russell's Dilemma" (see Figure 1) is an example of the type of hypothetical problem situation, or *dilemma*, that Kohlberg presents to young people (Guidance Associates, 1972, p. 10). Figure 1 shows

some typical reasons that young people might give in response to a moral dilemma.

Reason 6 emphasizes the physical consequences to Russell of his choice. It is typical of the kind of reasons a Stage 1 child might give. Reasons 1 and 5 are characteristic Stage 2 responses, emphasizing exchange of favours. Reason 3 is an example of the kind of reasoning of a Stage 3 child concerned about what others might think of him or her. Reasons 2 and 8 appear to be Stage 4 responses, focusing on obeying rules and maintaining the social order. However, Kohlberg would probably ask a person giving reason 8, for example, further questions before determining that the reasoning was clearly a conventional rather than a postconventional response. Reasons 4 and 7 emphasize the rights and interests of others, suggesting that persons giving such reasons are Stage 5 thinkers.

RUSSELL'S DILEMMA

Alex has been visiting Russell on his farm for a week during school vacation. Every day the boys have gone horseback riding. Russell has been riding King and Alex has been riding Midget, the little pony. Russell has promised Alex the big horse, King, on the last day of his visit. However, Russell's older brother, Zack, needs King to compete in a horse show. What is more important—Russell's promise to Alex, or Zack's 4–H Club Competition? The final decision is left up to Russell.

Responses to questions about Russell's dilemma: Should Russell keep his promise to Alex? Why?

Russell should keep his promise:

1. Because Alex won't invite Russell to visit him.
2. Because if people don't keep their promises, society will fail.
3. Because Alex won't think too well of Russell.
4. Because Zack had no right to assume Russell's horse was available and Alex has a right to expect Russell to keep his promise.

Russell should *not* keep his promise:

5. Because Zack won't help look after Russell's horse any more.
6. Because Zack can hurt Russell more than Alex can.
7. Because Russell must consider the interests of more people than Alex alone.
8. Because Russell has an obligation to Zack and to the 4–H Club.

Figure 1. Russell's dilemma

Note that no Stage 6 examples are included. The most recent Kohlberg scoring manual only includes the first five stages on grounds that Stage 6 reasoning is extremely rare, difficult to identify, and probably based more on philosophical than empirical–psychological criteria and evidence (1975).

Basic postulates of Kohlberg's theory are:

1. Each stage consists of a way of thinking characterized by distinctive rules for processing knowledge and connecting events.
2. The stages form an *invariant sequence*. No stage can be skipped and development is always to the next higher stage, although individuals may give a mixture of adjacent stage responses when in transition from one stage to the next.
3. Transition from one stage to the next consists of reorganization and increasing integration of thought structures resulting from *interaction* of the individual with the environment.
4. The stages are *universal* across cultures. Although the content and rate of development through the *stages* might vary from culture to culture, the sequence and structure of the stages are not culturally determined.
5. Moral development is related to and dependent upon parallel or prior development in cognitive abilities (e.g., Piaget's stages of cognitive development) and role–taking abilities (e.g., Selman's stages of social perspective taking).
6. Movement from one stage to the next of moral reasoning is stimulated by *cognitive conflict*. Kohlberg claims that people can understand and tend to be persuaded by reasoning one stage higher than their own dominant stage. Opportunities to hear "+1" reasoning are postulated to expose people to the contradictions in their own moral views thus stimulating upward stage transition.

MORAL DILEMMA DISCUSSIONS

On the basis of these assumptions, Kohlberg and his associates have proposed an approach to moral education designed to enhance the movement of children and adolescents from one stage to the next by exposing them to higher stages of reasoning. The central procedure is *moral dilemma discussion*.

According to Lawrence Kohlberg, a moral dilemma is a choice situation in which one's own interests and the interests of others come into conflict in such a way that not all interests can be equally satisfied. A dilemma is an actual or hypothetical situation about which pupils are asked to make choices between one course of action and another. Pupils are encouraged to justify, or give reasons for, their choices *and* to exchange choices and reasons with others in group discussion situations. The role of the teacher, according to Kohlberg, is shown in Figure 2.

Dilemmas can be found in the everyday experience of students, (e.g., classroom and playground situations), in school subject matter (e.g., stories in literature or social policy issues), and in curriculum materials designed to raise moral issues (see Bibliography).

1. Present a dilemma.
   - insure comprehension
   - clarify the dilemma or choice.
2. Encourage choice-making.
   - keep pupils "attending to the dilemma"
3. Encourage pupils to give reasons for the choices they make.
   - encourage a sufficient number of pupils to make choices to ensure reason-giving at a variety of stages of moral development.

Figure 2. Role of the teacher.

The following are brief examples of moral dilemmas:

FRANKLIN'S VOTE

Franklin is a member of the Canadian parliament. When he was running for office, he often pledged to his constituency that his first priority would be to reduce food prices. This was an important issue since people in his riding are rather poor and had been hard hit by recent increases in food prices. Being a member of the cabinet, he had a say in determining the policies of the government. Currently, the government is attemping to decide whether or not to ship large amounts of wheat to starving people in a country of Asia. If the wheat is given away, the price of food in Franklin's riding will rise sharply. Franklin has the deciding vote on this issue.

Should he break his pledge to his constituency and vote for sending the wheat, or should he vote against the wheat shipment? Why?

JANET'S DILEMMA

Janet has begun an interesting new job. She works for the Revenue Canada taxation branch investigating violations of income tax laws. Janet lives with her father and mother, whom she loves dearly. She is grateful for the encouragement she has received from her parents and the support she has received from them in financing her education. One day she overhears a telephone conversation between her father and his business partner in which her father refers to his own failure to report a considerable amount of income on the firm's income tax return over a number of years. Janet is aware that this is a serious violation of income tax law, one which could result in imprisonment of her father.

Should Janet report her father's serious violation of the law to the income tax branch? Why or why not?

From Kohlberg's point of view, it is important, first of all, that a dilemma present a concrete situation faced by a particular individual (e.g., Franklin's vote or Janet's dilemma). Secondly, the situation or dilemma must present clearly and concisely a difficult choice involving the interests of other people, as well as the interests of the central individual. In Franklin's dilemma, for example, his decision will affect his constituents and starving Asians, as well as himself. Thirdly, the dilemma must bring into conflict two or more moral issues.[1] In Janet's dilemma, the two issues brought into conflict are *affiliation* (i.e., Janet's loyalty to her parents) and the *law* (Janet's job involves enforcing the income tax law.) In Franklin's dilemma, two important issues are *obligations* (Franklin's promise to his constituents) and *human life* (the welfare of starving Asians).

The following short excerpt is an example of a classroom discussion of Janet's dilemma:

Peter: Janet shouldn't tell anything to her boss. Her dad deserves her loyalty. She should just discuss it with her dad and leave it up to him whether or not to admit what he's done.

Teacher: What if Janet discusses the false tax returns with her dad and he still refuses to report it to the taxation branch?

Peter: Then Janet shouldn't tell. It's not right to betray those who help you.

Susan: Oh, come on, Peter! What about Janet's loyalty to her job? If every employee broke the rules, society would collapse.

Betty: And what would happen to Janet if her boss found out she was covering up for her dad? She'd lose her job.

Teacher: Does everybody disagree with Peter? What about you, Mary Lou?

Mary Lou: I think Janet shouldn't tell. Her parents would feel betrayed.

Joe: Janet's boss would feel betrayed, too.

Teacher: Are you saying, Mary Lou, that loyalty to parents is more important than obeying the law?

(After more discussion, the teacher hears reports from small groups that have developed reasons why Janet should or should not tell. These reasons are written on the blackboard.)

Teacher: Let's look over the reasons that group chairpersons wrote on the chalkboard. The first reason why Janet should tell is "Respect for the law". Will you explain what you mean by that?

Jill: We have laws in this country. If people ignore those laws, everyone will suffer.

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[1] Kohlberg calls *affiliation*, *obligations*, and *human life* "issues" rather than "values" because persons at different stages will hold different values concerning these.

Teacher: Do you mean that laws are necessary to uphold society?

Jill: Yes, if laws are not respected we can't have a stable society.

Teacher: Do you think the taxation branch should have the advantage of Janet's special relationship to her father? Isn't Janet's father entitled to deal privately with the taxation branch the way other taxpayers do?

George: Surely Janet must treat her father on an equal basis with other taxpayers.

A number of features of this discussion should be noted. First, the students appear to feel free to express their opinions candidly. Apparently, the teacher has created a classroom climate in which students are not afraid to present arguments. Second, the discussion focuses upon reasons for Janet's choices; upon moral reasoning. Third, the teacher tries to encourage wide participation, a variety of stages of reason-giving, clarification of terms and reasons, *and* movement to the next highest stage of reasoning. Fourth, the discussion combines small- and large-group deliberation. Finally, some of the conversation involves exchanges and challenges between students. It is not exclusively teacher-student dialogue. In addition, it is worth noting that the teacher doesn't permit Peter to avoid the dilemma by giving Janet the 'out' of placing the responsibility on her father.

BEYER'S STRATEGY FOR DILEMMA DISCUSSIONS

Barry Beyer has developed a strategy for guiding classroom moral discussions that contains five main steps (1976, pp. 194–202).

Step 1 is the presentation of the dilemma in written, oral, or audio-visual form. It is important that pupils comprehend and are stimulated by the conflict of interests in the dilemma presented. Galbraith and Jones suggest that presentation of the dilemma might be preceded by some *warm-up questions* designed to help pupils relate the dilemma to their own experience (1975, pp. 16–22). This "warm-up" is likely to be particularly critical for young pupils of limited experience *and* for the presentation of dilemmas such as the following that might be remote from any student's "life space." Such a dilemma might be presented in the context of a unit of study on early settlement in Canada.

ONE HUNDRED AND FIFTY YEARS AGO

Your father is a tenant farmer in Suffolk, England. He is poor and earns hardly enough to feed his wife and five children. You know that your father could never own his own farm. Your future in England is bleak. Ned and Alex, two older friends of yours, tell you that they are going to Canada to settle. They invite you to come along, saying that a company in Upper Canada is offering 250 acre farms for sale on credit. Because your brothers and sisters are young, your father and mother depend on you for help with farm work around the house. You want very much to sail to Canada before the price of land there becomes too expensive. What should you do?

In this case, questions like "Have you ever wanted to do things that might disappoint your family?" and "Have you been disappointed by a member of your family leaving home to find opportunities elsewhere?" would likely be necessary but not sufficient warm-up. Questions relating the dilemma to the unit being studied might also be required. The *most* critical task of Step 1 is, nevertheless, that the pupils comprehend the choice facing the central character in the dilemma.

The purpose of *Step 2* of Beyer's strategy is to create a division among class members about what the choice should be (e.g., should the young person go to Canada *or* stay to help the family) *and* reasons for the choice. If class discussion is slow in starting, it is sometimes advisable to have pupils individually write their choice and the reasons for the choice in a notebook before resuming the class discussion. Beyer suggests that a split of at least 75% to 25% of the pupils is desirable for effective implementation of the next three steps of the strategy.

Step 3 involves discussing recommended choices and reasons in small groups. The main requirement of these groups is that they include students at a number of adjacent stages of moral reasoning (i.e., in Kohlberg's terms). One basis for determining small group membership is to cluster students who agree on a choice but have different reasons for that choice. Another possibility is to form groups of five or six pupils each, who disagree on the choice to be made by the central character in the dilemma. This latter grouping is easier when you have roughly equal numbers of class members for and against the choice presented in the dilemma. The outcome of Step 3 should be a list of the choice or choices recommended by each small group accompanied by a ranking of reasons to justify each choice. The teacher's role in small group discussions is to move from group to group insuring that pupils attend to the dilemma and list reasons for their choice or choices.

Step 4 begins with small groups, perhaps through group spokespersons, reporting choices and reasons to the entire class. The main purpose of Step 4 is to probe and test the reasons given by each small group by means of *probe questions* and *alternative dilemmas*. Probe questions designed to clarify reasons (e.g., "What do you mean by saying that the person considering emigration has an *obligation* to his family?") and raise specific issues *and* conflicts among issues (e.g., "Is duty to family more important than duty to self?") are required. Probe questions focusing on *role exchange* (e.g., "How would the parents of the Suffolk emigrant feel?") and *universal consequences* (e.g., "What would happen if all able-bodied farm workers left their families to emigrate for opportunities elsewhere?") are intended to test reasons given for choices.

Another way of testing reasons given for dilemma choices is by presenting alternative dilemmas that are somewhat analogous to the initial dilemma in terms of the moral issues placed in conflict. For

example, if some pupils agree that the dilemma character *should* emigrate to Canada, one of the following alternatives might have been presented:

A. "What if the parents become desperately ill and can no longer work the farm?

or

B. "What if your mother dies suddenly before you leave?"

If other pupils believe that the dilemma character *should not* emigrate, the following alternatives would test reasons for this decision:

A. "What if your father was cruel to you?"

or

B. "What if you heard that land in Canada on credit and at low price would not be available next year?"

This use of alternative or modified dilemmas to test a reason or principle is known as the New Cases Test.

Step 5 of Beyer's strategy can take many forms. The purpose of this step is to bring the discussion to a close by encouraging pupils to reassess their choices on the basis of the testing, probing, and exchange of reasons undertaken in the previous steps of the discussion. Appropriate Step 5 activities might include: (1) a concluding class discussion about changes made in choices and reasons for or against the action, (2) individual students writing, listing and reporting their reasons, (3) interviewing others concerning their choices and reasons, (4) pupils writing their own dilemmas concerning similar choices, (5) finding examples of similar choices and issues in other social studies content *or* the life of the pupils, and (6) writing a new solution to the dilemma that avoids sacrificing the interests of those affected by the original choice presented.

Beyer's strategy goes beyond Kohlberg's own guidelines for dilemma discussions (see Figure 3) in that Beyer recommends alternative dilemmas (New Cases), role exchange, and universal consequences as means of testing and probing reasons. In addition, the writing of new solutions to moral dilemmas is discouraged by Kohlberg, but encouraged by Beyer. Beyer's strategy, in fact, attempts to overcome two criticisms of Kohlberg: (1) that Kohlberg has no procedure for dealing with more and less adequate reasoning at the same stage, and (2) that Kohlberg ignores the development of *moral imagination*.

LIMITATIONS OF KOHLBERG'S THEORY AND PEDAGOGY

In addition to those already noted, critics of Kohlberg have identified other conceptual, theoretical, and pedagogical limitations in his approach. Beck (1976), Hamm (1975), and Sullivan (1977) are

Canadian scholars who have made important critical observations concerning Kohlberg's approach. I will not try to summarize these and other criticisms of Kohlberg's work. Rather, I will focus upon a few limitations that have particular relevance to classroom practice. Figure 3 shows some of the components, or competencies, that John Wilson (1972), Jerrold Coombs (1975), and others have suggested are required for rational and responsible moral judgment and action. Although this statement of "Moral Abilities, Attainments, and Dispositions" is likely incomplete, it *is* much more comprehensive than those embodied in Kohlberg's theory. Kohlberg's stages *do* incorporate different levels of *concern for persons, role taking,* and *reason giving*. However, the roles of *social knowledge, social skills, principle testing,* and the *moral point of view* are not explicitly acknowledged in Kohlberg's theory.

Disposition to regard others as equals and to give weight to one's own *and* others' interests (CONCERN FOR OTHER PEOPLE).

Ability to know what others (and yourself) are feeling and what their (and your) interests are (EMPATHY/ROLE-TAKING).

Knowledge of facts relevant to moral choices (SOCIAL KNOWLEDGE).

The 'know-how' to act effectively in social contexts (SOCIAL SKILLS).

Ability and disposition to give reasons for moral judgments and actions *and* to assess reasons given in terms of factual warrant *and* moral justification (REASON-GIVING, FACT ASSEMBLY and PRINCIPLE TESTING).

Sensitivity to morally hazardous situations, including

a. actions that may have consequences for others that one could not accept for oneself, and

b. actions that may have disastrous consequences if everyone were to engage in them (MORAL POINT OF VIEW).

Resolution to act on justifiable moral judgments: to do what one has decided is right and to refrain from doing what one has decided is wrong.

Figure 3. Moral abilities, attainments and dispositions.

Kohlberg's teaching procedure, moral dilemma discussion, is even less comprehensive than his theory in terms of attention to the moral components. Although dilemma discussions undoubtedly promote *reason giving* at different stages of *concern for others* and *role-taking*, it is likely that such classroom activities as role playing, teacher modelling of concern for persons, and classroom debates will contribute

significantly to the explicit development of one or another of these moral components. Other social studies procedures and activities contribute specifically to the development of *social knowledge* and *social skills*. Inquiry into value–laden social issues should provide relevant *social knowledge* or, at least, procedures for acquiring and verifying such knowledge. Classroom writing, reporting, discussion, and debating should promote communication and other *social skills*.

EXTENDING THE TEACHING OF MORAL COMPONENTS

Space does not permit presentation of examples of teaching procedures to promote *all* of the moral components (see Bibliography for a list of published teaching materials). However, the following examples of activities to promote the *moral point of view* and *role–taking* illustrate ways of going beyond 'Kohlbergian' pedagogy.

The following story–question sheets are designed to stimulate consideration of the moral point–of–view:

Story 1

ALICE AND JANE FIND SOME MONEY

Alice and Jane see a $20.00 bill in the hall just outside the teacher's staffroom. "Wow, let's split the money between us," exclaimed Alice, "then we'll have $10.00 each."

"It's a lot of money alright, but I don't believe anyone should keep something of value unless she has tried to find the owner and return it to him," said Jane.

"No one returned the $5.00 to me that I lost last summer on the way to the store," Alice replied.

Things to think about:

1. Whose idea of honesty do you prefer, Alice's or Jane's? Why?
2. Do you think everybody should be entitled to act according to Alice's (or Jane's) idea of honesty? Why or why not?

Story 2

SCHOOL MONITORS

Mike and George are school monitors. Part of their job is lunchtime duty. It is a school rule that everybody must be out of the school buildings on fine days. When it is fine, Mike and George go round all the classrooms and washrooms making sure no students are there.

One day they find Pete, a boy from their class, smoking in the boys' washroom. Mike and George know it is their duty to report Pete. They also know that Pete has a bad record already and might be suspended from school if he is reported.

"Let's give him a warning and not report him," said Mike.
"Either we report him or we let him go and resign as monitors," replied George. "We promised to enforce the school rules when we took the job. If we're not willing to enforce the rules, then we should resign."
"I just can't get Pete into any more trouble," insisted Mike, "but I'm not going to resign as school monitor."

Things to think about:

3. Who do you agree with about *enforcing the rules*, Mike or George? Why?

4. Who do you agree with about resigning, Mike or George? Why?

Notice that the "Alice and Jane Find Some Money" and "School Monitors" situations involve central characters who differ in their sensitivity to morally hazardous situations. In Story 1, for example, Jane is more sensitive to the moral hazard of the situation than is Alice.

The questions are designed to promote discussion of the moral features of the situation. Such discussions can be conducted in small-group situations or in dialogues between teacher and students. A clue to the 'moral sensitivity' of students is the degree to which they regard such situations as serious.

Recent studies by Elliot Turiel (1975, pp. 7–37) suggest that Kohlberg might be mistaken in his claim that stage 1 and 2 students are not capable of recognizing morally hazardous situations. Turiel claims that many elementary school children can, in fact, distinguish between *social conventional rules* (e.g., concerning punctuality, courtesy, etc.) and *moral rules* (e.g., concerning avoidance of harm to others, etc.) It is too early to tell whether or not Turiel's research will lead to a redefinition of Kohlberg's stages 1 and 2. However, Turiel's work suggests that younger students are susceptible at least, to acquisition of rudimentary elements of the moral point-of-view.

It is assumed by Wilson, Selman (1971, pp. 1721–1734), and others that an important component of moral, as well as other forms of social judgment is the ability to recognize that others have feelings, viewpoints, and interests that may differ from one's own. Selman refers to the different ways in which children understand human subjects and social relations as *social-perspective taking*. Wilson calls the ability to know what others are feeling and what their interests are EMP, or empathy. Kohlberg assumes that certain levels of role-taking ability are necessary for the attainment of the various stages of moral reasoning. Clearly, role-taking ability is an important component of social studies 'knowing,' as well as moral thought.

Peter McPhail (1972) has presented materials and activities to help students take the perspective of others in the Schools Council Moral Education Curriculum Project kit called *In Other People's Shoes*. His

approach involves the presentation of conflict situations such as the following in the form of picture–text cards:

D. SITUATION 49

The following advertisement appears in your local newspaper.

> Quiet young man of 19, apprenticed at JX Plastics, requires accommodation. Own room preferred but would like to take his meals with the family. Away some weekends. Write Andrew Jones, Box £5.

Your family has been thinking of letting a room as there are now only yourself and your parents at home now. You answer the advertisement and invite him to call one evening. When he comes you see that he is coloured.

Act out in class, preferably in groups of four, the situation when the young man arrives at your home. What would you advise your parents to do in this situation? Describe the feelings of the young man throughout the interview. Do you think that Andrew should have said in the advertisement that he was coloured?

E. SITUATION 51

Scene in car after a party.

WIFE: (to husband) Did you have to make an exhibition of yourself? Why are you always so brash and noisy?

HUSBAND: (to wife) You just cannot bear to see me enjoying myself. You're always silent, gloomy, and depressing.

Describe what you imagine has taken place at the party. Can you sympathize with the wife, her husband or both of them? If so, say why.

Notice that these situations are much more open–ended and less explicitly moral than Kohlberg's dilemmas. Although parts of the McPhail project deal with other moral components, the *In Other People's Shoes* kit emphasizes exploration of the feelings, interests, and viewpoints of the characters in each situation. McPhail suggests three main uses of these role–taking/playing situations.

1. To ask a student to say, write about, act or role–play what he or she would do in the given situation.
2. To ask a student how he or she would feel 'in the other person's shoes' in that situation and preferably role–play the other's part.
3. Finally, to ask the student involved to state or demonstrate what she (or he) in that situation would really do.

Since 1974 Kohlberg and Fenton among others have explored the possibilities of modified school organization and new curriculum, in combination with moral dilemma discussions, for moral development and civic education (Fenton, 1975, pp. 41–50). Students and teachers in Kohlbergian "Just Community Schools" draw up a school constitution and try to govern themselves according to this constitution. The decision-making processes of these schools include weekly meetings in which students and teachers each have one vote *and* opportunities to voice their opinions and proposals for school governance. The civic education curriculum of these schools includes units on such themes as The Meaning of Community, Deciding How to Punish Rulebreakers, and Choosing Decision Makers, utilizing content from history, contemporary society, and the school itself. Moral reasoning, communication skills, self-concept development, citizenship skills, as well as traditional social studies objectives are all emphasized in the Community Schools concept. Clearly Kohlberg has recognized, himself, the need for a more comprehensive approach to moral education than he proposed earlier.

CONCLUSIONS

Morality, according to Frankena (1963), is a social enterprise directed to the regulation of one's conduct in matters concerning the most crucial interests of oneself and others. At its highest development, morality promotes rational self-guidance in such matters. Social studies has a role to play in helping students to become rational, responsible and moral citizens.

Kohlberg and other developmental psychologists provide a number of promising insights and procedures for improvement of moral education in social studies. However, Kohlberg's approach doesn't exhaust the possibilities for a justifiable and comprehensive program of moral education. The work of AVER (1978) at the University of British Columbia and Clive Beck at the Ontario Institute for Studies in Education presents promising approaches drawn from normative logic and ethics (i.e., philosophy). The work of John Wilson in moral education and Peter McPhail in curriculum and social psychology contributes additional ideas for extending the objectives and procedures of moral and social education. Although we still have a lot to learn about theory, curriculum and research in moral education, present practice falls short considerably of what is known already in this exciting and important field (Cochrane & Williams, 1978, pp. 1–14).

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14

Questioning Strategies in Social Education: Inductive Mode

F. Simon

Clearly the nature of questions in social education must derive from a definition of the relevant social systems. Questioning practices in the social education of one country often vary greatly from those in another. Even within a single country, as in Canada, the variety, pattern and concentration of questions asked in social education may vary considerably. For example, one would expect substantial differences between questioning strategies employed by teachers in politically more free and less free countries. Also, within Canada, there probably are differences, if not in variety, then in pattern and concentration of questions required of teachers in different provinces, school systems, and schools.

One could say that in a totalitarian society, teachers would ask questions which are, politically, "correctly" framed to elicit the "correct" responses. In Canada, generally, questions asked in social education are directed more at the transmission of social knowledge, the development of understanding of the social environment, and the development of the appropriate predispositions and intellectual skills for critical social inquiry. Again, in reference to possible differences across Canada, one might find greater use of "valuing" questions in some schools than in others even in the same center. Reasons for this possible difference could probably be found in the diverse development of social education

in various locations. For example, schools in a system which places a heavy emphasis on the transmission of the "cultural heritage" would feature questions of the "designative" (who, what, which, where, when, why, how was, is, and will be) questions. In another center, where, for example, existing political, economic, and social issues are placed under critical study, questions of the normative or "appraisive" (what *should* be), and the "prescriptive type" (what should be *done*) would expectedly receive considerable attention (Downey Research Associates Ltd., 1975).

The presently evident diverse pressures on social education in Canada do not, as expected, permit any single direction of curriculum development. Social education teachers are exhorted to do a great variety of things: teach the social sciences, develop "good" citizens, help students develop "coping" or "life" skills, teach the cultural heritage and induce students to "appreciate" same, teach world education and develop world consciousness among students, teach "current events." The list could be extended considerably but it would be appropriate to add two slogans which have recently become very popular, viz, "Canadian Content" and "back to the basics."

What does all this mean to the social education teacher? First, it is crucially important that the teacher not lose direction, throw his/her arms into the air and "work to rule" in some simple-minded manner. The only acceptable response to a greater challenge is to try harder to meet that challenge. For one thing, a crucially important thing, the teacher must develop the ability to ask questions in a greater variety of modes than has been evident in the past. The range of objectives in social education has widened remarkably in the past ten or fifteen years, and the teacher's ability to ask questions appropriate to these purposes must be developed and coordinated effectively.

MODELS FOR QUESTION SEQUENCES AND STRATEGIES: COGNITIVE DOMAIN

Bloom's taxonomy (Bloom, 1956) in the cognitive domain identifies several different "levels" of cognitive operations, as well as objectives and question types which correspond with these levels. The cognitive operations, as adapted by Sanders (1966) and the present author, and example questions, are as follows:

Level	*Example Questions*	*Explication of Levels*
Memorization Recall, remember, recite, regurgitate, review, reproduce from memory	In which year was Canada "born?"	The student is asked to recall previous learning.

Level	*Example Questions*	*Explication of Levels*
Translation Define, reword, paraphrase, change, convert, transform.	What do you see in this cartoon? (Also) Read the following story and then draw a picture to show what it says. (Also) Define the following terms. (Also) Read the following news item and then tell the class, in your own words, what happened.	The student is asked to *identify content in a communication, but in a different form.* Translation also includes paraphrasing: "Say in your own words."
Interpretation Infer, deduce, illustrate, give meaning to, explain, construe, extrapolate, project, elucidate, clarify, show understanding.	What might happen if every trading nation always wanted to enjoy a balance of trade surplus? (Also) Two guards are standing by the Loomis van. Why?	From an observation of one or more phenomena, the student is asked to draw (usually) a relatively obvious inference. This level of cognitive operation is different from translation in that it requires *understanding* of a relationship, rather than only a change in the form of a communication.
Application Make use of, adapt, adopt, utilize, employ, apply, put into action.	Given the rules for parliamentary procedure, how would you organize a model parliament for our school? (Also) Given these rules for industrial location, which of the following locations would be best for a proposed textile factory?	At this level the student is asked to recall information, identify relationships (understanding), and *apply* the knowledge and understandings to some novel (previously unencountered) situation. Note, again, that *applying* knowledge and understanding is the point of the question.
Analysis Take apart, interrelate, compare, contrast, test, investigate, examine, study, dissect, "reason out" make sense of, distinguish, discriminate, differentiate, see through, penetrate.	What is the author's political bias in this article? Is the author's argument logical? Is it empirically well supported? Are his conclusions valid? (Also) Let us study our recent model parliament to see how we can improve our performance the next time.	Analysis is an advanced type of application procedure, requiring knowledge, understanding and use of relevant concepts and principles. Analysis can be seen as a *dissection of the parts and processes of communication.* Also, it may be regarded as application "in reverse."
Synthesis Predict, hypothesize, organize, classify, round out, sketch, formulate, create, mold, shape, structure, build, invent, put together, picture, systematize, arrange, postulate, generalize.	Here are some choices for your essay assignment: (1) Canadian life style when oilwells run dry. (2) Canadian identity in the year 2000. (3) A history of a local organization or institution.	Synthesis is also a type of application, but one which requires *originality.* Synthesis goes "beyond" the rules of procedure to produce a unique, creative product. The student's *personality* is "built into" the product.

Level	*Example Questions*	*Explication of Levels*
Evaluation Judge, rule, decide, argue, weigh, debate, support, oppose, measure, appraise, rate, assess, value in terms of good–bad, better–worse, right–wrong, efficient–inefficient, harmful–helpful, feasible–infeasible, moral–immoral, desirable–undesirable, necessary–unnecessary, etc.	Should cigarette advertising in Canada be banned? The consumer society: Human or animal? Should "junk food" be removed from school cafeterias?	At this final level of application, as well, the student is invited to exhibit his/her personal preferences in the response to the normative, "value" questions. These preferences, or judgments, should be backed up however, by the use of relevant knowledge, understanding, application of relevant concepts and analysis, principles, and synthesis (organization).

There is much more to this taxonomy than what first meets the eye. To begin, a taxonomy requires by definition all abilities and processes below a given "level" or form. At the interpretation level, one must have the required information and understandings by which to identify appropriate relationships. Consider a westbound train arriving in Jasper, Alberta and there taking on another diesel power unit. One can see the meaning of this only when certain knowledge (e.g., approaching mountainous terrain), and understandings (e.g., more power needed to overcome gravity) are available. Again, when a student is asked a question at the analysis level, an appropriate response requires pertinent knowledge, understandings applicative skills obtained at "lower" levels of mental operations. It follows, then, that question sequences in the cognitive domain demand a teacher's serious attention to (1) the taxonomic level of question he/she is asking, and (2) whether or not lower order, prerequisite knowledge/understanding/skills were previously achieved. It is quite alright, and even necessary on occasion, however, to ask a high–order question for a particular purpose, for example, as a *topic* or *object* of study (should Quebec withdraw from Confederation?)

The various levels of taxonomy can be subdivided in different ways to make further observations about the use of questions in social education. For example, we can see in the taxonomy three major levels: knowledge, understanding, and "higher order" or application levels. An implication seems clear: learning requires the examination of questions which require acquisition of knowledge, of understandings, skills, and *applications* of these. We would have no difficulty, as teachers, in agreeing on this observation, but disagreement begins when we are asked *which* levels should receive *how* much attention. Should the knowledge (memorization) level receive most attention? How much? When? Why? What about the comprehension levels (translation, interpretation)? Should they receive 20% of total time? 60%? 75%? What about the application levels of questions (application, analysis,

synthesis, evaluation)? Should *they* receive, in total, the lion's share of total time in the social education classroom?

There is, of course, no simple answer. The rationale and objectives for the particular curriculum, unit, mini unit, or lesson must first be formulated. The *objectives* will then indicate the relative emphases desired at the different levels of mental operations. Is the curriculum designed to acquire familiarity with some aspects of cultural heritage? If so, one would expect a heavy emphasis on knowledge questions. Is the unit designed to help students develop their analytic abilities? If so, then one could expect a heavy emphasis on knowledge, understanding and application of analytic concepts and principles (analytic "tools"). If the rationale for a unit is that students require opportunities to make decisions on social issues, then one would expect a heavy emphasis on analytic, synthetic, and evaluative questions.

Note that the taxonomy can be divided into two basic teaching/learning orientations: the past and the future. That is, the knowledge, comprehension, application, and analysis levels relate to what is *already* known and possible to man. The synthesis and evaluation levels are directed to the future: the form of a creative product cannot be known in advance; neither can an evaluation (judgment) on a value question be foreordained in an open society and inquiry atmosphere.

To expand on differences between lower and higher levels of the taxonomy, one could summarize some of them as follows:

LOWER LEVELS OF COGNITIVE OPERATIONS	*HIGHER LEVELS OF COGNITIVE OPERATIONS*
Orientation to the past	Orientation to the future
Transmission of the cultural heritage	Creative/Evaluative/ Policy-Making Endeavor
Objective/Empirical	Subjective/Normative
Convergent thinking	Divergent thinking
Deductive Teaching/Learning Processes	Inductive Teaching/Learning Processes
Questions for which answers are typically known	Questions for which answers are typically not known

It would take much space to describe and explain these differences thoroughly. A brief examination of the comparative orientations, however, should provide a meaningful grasp of them. Questions at

lower levels *have* answers which are usually known in advance by the teacher and textbook writers, and these answers should be solicited through questions which proceed from the conceptually simple toward the more complex, from the geographically near to the more distant, from the familiar to the increasingly unfamiliar, and so on, in the learner's experience. The point in all this, of course, is to enhance further learning by taking advantage of the learner's existing repertoire of experience. In other words, questions asking for familiar *factual knowledge* should precede questions asking for the understanding of particular *concepts*, and these questions should precede ones which ask for *internationships* among concepts for the purpose of learning a principle or arriving at some generalization(s). In beginning a study of a unit on Transportation in Canada, for example, an appropriate question sequence in the inductive mode might be as follows (the chalkboard could be effectively used in this introductory exercise):

I	*Questions Which Ask to Identify Different Types of Transportation Vehicles.* *Process*: Data Collection (recall of knowledge) What kinds of vehicles do we use in Calgary for transportation? In Alberta? Elsewhere in Canada?	*Likely Answers*: cars, bikes, skateboards, boats, airplanes, trucks, helicopters, trains, buses, unicycle, horse, snowmobile, tanks, sleigh, skis, kayak, dog sleigh, tractors, motor homes, barges, etc.
II	*Questions Which Ask to Define Unfamiliar Terms.* *Process*: Defining terms (Knowledge acquisition, translating) Does everyone know what a unicycle is? A snowmobile? What do we call vehicles which are used on land as well as on water?	*Likely Answers*: Usually "Yes", but some "I don't know" and "I am not sure" answers may, on occasion, be expected. Amphibious vehicles!
III	*Questions Which Ask for Grouping of Items (Fair & Shaftel, 1967).* *Process*. Identifying Relationships among elements of data. Grouping/Labelling/ Concept Formation (Interpreting/ Synthesizing) What do some of these types of transportation vehicles have in common? Which ones are in some way(s) similar? Different? Which ones can we group together? Why? What shall we call each group? Do we have the best name for each group? Should we divide some groups into a number of subgroups? Why or why not?	*Likely Answers*: 1) Some types are used on land, in the water, on the water, in the air, or in space. 2) Some types of vehicles are used for sport, fitness or pleasure (recreation). Examples. 3) Some types are used only for work. Examples. 4) Some types of vehicles are used in wars. Examples. 5) Some "vehicles" are alive, like horses and people. Other examples. 6) Some vehicles are used very little. Others are used very much. Examples. 7) Some vehicles pollute the air. Examples. 8) Some vehicles require a lot of material and labor to build. Examples.

Some Likely Labels for Groups
Land Vehicles
Water Vehicles
Snow Vehicles
Air Vehicles
Amphibious Vehicles
Recreation Vehicles
Commuting Vehicles
1. Public 2. Private
Transport Vehicles
Industrial Vehicles
1. Agriculture 2. Mining
3. General
Military Vehicles
Fossil–Fuel Driven Vehicles
Animal/Human Drawn Vehicles
Polluting Vehicles
(Air, Water, Soil)
Pollution scale
Non-Polluting Vehicles
Resource Depleting Vehicles
1. In the construction of the vehicle
2. Operation of the vehicle
Depletion scale

Look at these different groups. Are all of the different types of vehicles placed in the correct or "most" correct categories? Should any of the types of vehicles be moved? If so, why? Has any category been left out? Can you think of others?

IV *Questions Which Ask for Meanings/Generalizations. Process:* Identifying Relationships Among the Different Categories/Concepts/ Understandings (Interpreting/Synthesizing)

Likely Answers:

Which types of vehicles are placed into the largest number of groups? Smallest number of groups? What does it mean if the same vehicle is found in *many* categories? *Few* categories? Are there vehicles which are used by relatively few people, and relatively seldom, but which require a great deal of resources to build? To operate? Are these vehicles also polluters? Does their *production* also cause pollution? A great amount? Little? Explain.

Vehicles found in many categories are important or popular, or both. Maybe they are cheap. Some recreation vehicles (e.g., power boats, trailers, snowmobiles) are used by relatively few people and not very often, but require a great deal of resources to build and operate. They also pollute air and water, and in some cases destroy and damage plant and animal life. Their manufacture, of wood, metal and plastic results in much pollution of the biosphere. (Examples)

Also, recreation vehicles which are used for sport and fitness (e.g., skis, bicycle, sleigh) are the least expensive, least demanding of resources, and are usually non-polluting and damaging to the environment

Many other (including unanticipated and unique) generalizations can be expected.

This simple example in the inductive model should help illustrate the point made above: that questions asking for information and definition require methodical, patient, and comprehensive treatment before proceeding with questions that, in order to answer, require that

knowledge base. This point is often made and well accepted by teachers. (Indeed, it is so often made and is well accepted that the inquiry process very often stops right there, at the knowledge-acquisition level of mental operations.)

The following is a summary of the questioning sequence as related to the cognitive domain taxonomy. It is noted, again, that in the taxonomy, performance at any level assumes performance at all lower levels to be necessary beforehand.

Types of Questions	*Bloom's Taxonomy with Cognitive Domain*
Questions eliciting existing, collective knowledge of the class.	*Level 1 Knowledge* (Recall of previous learning, of vehicle types)
Questions eliciting identification of relationships among the items of knowledge (data).	*Level 2 Interpretation* (Simple inferencing by noting similarities and differences between/among identified vehicles)
Questions eliciting identification (formation) of categories	*Level 6 Synthesis* Organization of knowledge, (Implies *application* of certain knowledge/concepts/ principles, e.g., "We shall put all vehicles which are alike in this manner together." Implies some simple *analysis*, e.g., "Do all of the vehicles in these categories belong together? Why or why not?" Implies identification of anticipated and unanticipated (novel) categories (concepts).
Questions eliciting generalizations	*Level 6 Synthesis* Production of major understandings, laws, hypotheses, novel ideas, structures, accounts, solutions, etc. Implies creativity, originality, discovery. (See examples in "Likely Answers" above.)

To carry the questioning process further with, let's say, a cost-benefit study being one of the higher purposes of the activity, the teacher will first have to ask questions which begin testing the validity of the generalizations drawn. For example: How can we be sure that our conclusions (generalizations) are correct? Is it certain that recreation vehicles *are* used by relatively few people, and are used rather seldom? If we cannot be certain of this, what would we need to know to become certain?

Clearly, we are now talking about higher-order analytic questions, requiring the application of certain kinds of knowledge, understandings, and skills to test the validity of generalizations. Such a test, requiring considerable rigor, may be illustrated by questions such as: How did we obtain our information? Is our information adequate? Reliable? Why or why not? Is the reasoning by which we arrived at our conclusion logical? Are there any weaknesses in our

reasoning? If any, where? Why do you think they are weaknesses? What should be done to correct them? Can these suggestions to correct them be carried out? If so, how? If not, what do these deficiencies mean for the acceptability of our conclusions?

It should be clear that in this analytic process we are again asking for (1) identification of certain elements in our date, (2) comparing, contrasting, dissecting, interpreting and (3) generalizing (hypothesizing, predicting, and, empirically, evaluating).

Assuming the completion of this initial analytic stage of questioning, it is now possible to progress into the *normative* domain, i.e., to the (appraisive) what should *be* and the (prescriptive) what should *be done* questions (Simon, 1970). For example: "If we have now established to our satisfaction that privately owned recreation vehicles are (1) very great in number, (2) utilize a great amount and variety of resources, (3) cause a large amount of pollution of the biosphere especially in their production, (4) are in most instances used very little, yet (5) requiring enormous other resources (roads, shelters, parking areas, etc.) which again are used for only a fraction of each year, and so on, what *social* problem(s) do we see here, if any?"

Problem–Identifying Questions	*Likely Responses*
What social/personal problem(s) do we see here, if any?	Glutted highways, parks in the vacation season. Higher costs of vacationing. Less healthy environment. A lot of waste. Higher costs for other goods and services (inflation). Damage to nature. Keeping up with the neighbors.
Are there any social/personal *benefits* from the production and use of recreation vehicles?	Yes, relaxation. Fun. Pride in ownership of a recreation vehicle. Production of recreation vehicles provides employment. Ownership of recreation vehicles provides taxes. (Various other economic and "psychic" benefits.)
Shift to an Appraisive Question Well, very good. We see that there are benefits as well as disbenefits resulting from the production, private ownership and use of recreation vehicles. Is there really any problem, then? Should the present recreation vehicle situation continue?	No! Yes! I don't know! The benefits can't cancel out the disbenefits, so the disbenefits are still problems. But if you try to remove the disbenefits, you remove the benefits.
Shift to Prescriptive Questions Hold it now and let's see where we are with this. Can we say that not all of you agree with private ownership of recreation vehicles?	Yes.

Now, to carry our questioning further, can we word a "what should be" question based on this disagreement?

Good. Let's look at all of our other generalizations. Can we identify other problems as well as "what should be" and "what should we do?" questions? Let's list them on the blackboard.

Yes. (Following some coaching). Should an individual be allowed to own a recreation vehicle?

Yes. Further identification of problems and appraisive/prescriptive questions. For example: Should the size of large automobiles be reduced? Should the government place a tax on car engines above a certain size? Should public transportation facilities be made more accessible to places of work and to recreational areas? Should there be more resorts with accommodation for large numbers of people?

Very good. Now, class, I would like each of you to choose one of these should questions to study further. You may choose to do so by yourself, or in groups of two, three or four. Let me know your decisions by tomorrow. Then, we can discuss ways in which we can proceed with our research.

It can be easily seen, of course, that on Bloom's taxonomy these appraisive and prescriptive questions occur at the "highest" levels of cognitive operations. It can be just as readily expected, however, that students may go beyond these levels by an examination of, and possible involvement in, action on the problem. Such an application would of course require yet another cycle of data collection, classification, analysis, and generalization. Questions asked in this process would necessarily include those which probe the desirability and feasibility of various proposed courses of action, by students as well as other groups, on the should question(s) examined (1970, 1976). These observations, however, move beyond the limit of the present discussion and require separate extensive treatment.

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15

Teaching Concepts In Social Studies

D. Gray

> Helping children learn concepts . . . is a fundamental purpose of schooling. (Weil & Joyce, 1978, p. 29)

I once began a session with student teachers by writing on the board the title of this chapter and the quotation from Marsha Weil and Bruce Joyce. [1] I made no comment about either title or quotation, and no one was curious enough to ask. I then gave my students a task:

> List in your notebook six educational objectives that you believe fundamental to a child's schooling. List in order of preference. Be prepared to defend your choices.

It is interesting to observe student behavior when engaged in such a task. Many appear bewildered at the immensity of thinking about education in macro terms. Much time is spent in fretful indecision. Others appear to treat the task in cavalier fashion and in a few short minutes have jotted down what to them is a definitive list. Curiously, most end up with somewhat identical lists both in substance and order of preference. The pattern is very similar to the one you see here:

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[1] Henceforth referred to as Joyce, or Bruce Joyce.

1. Reading skills
2. Writing skills
3. Mathematics skills
4. Thinking skills
5. Knowledge of the Canadian identity
6. Understanding of good citizenship

I allowed the class to compare choices and to debate at will. Like many free discussions, this one soon over-heated from an assortment of gross misconceptions and misinformation. The "back-to-the-basics" movement was foremost in many minds. Not only did the traditional basics top the list, they were invariably listed in the traditional order. Finally, when the debate had subsided, I asked how many had listed the Joyce endorsement of concepts. One out of thirty-five had picked it. Why, I asked, did everyone ignore Joyce? A sampling of the responses to this question is worth recording:

1. Everyone knows the Three Rs are fundamental to schooling. Certainly, they preempt what Joyce is claiming.
2. Statements of the Joyce sort are just educational jargon. I always suspect them as being phoney.
3. I think it's probably a fine theory, but I don't see it having any value in a classroom situation.
4. I thought about the statement, then concluded I didn't understand what he was saying. If I'd listed it and you asked me to defend it, I would have been in trouble.
5. I think most of us relate to the Three Rs because we remember being drilled in them. But how many of us remember being drilled in concepts? Frankly, I'm not sure what a concept is.

The one student who chose Joyce had an honest enough answer. She confessed she could not think of a sixth entry, and the one on the board seemed there for the picking. The order in which I have listed these sample responses is indicative of a shifting attitude among most (but not all) of the students. Initially, statements rejecting Joyce were delivered with great authority and little substance. But the admissions noted in 4 and 5 indicate that more and more students were ready to concede that they were not well-enough informed to seriously challenge Bruce Joyce. Most rejected Joyce because they didn't understand Joyce. With this new-found admission of ignorance the class seemed prepared to receive instruction in concepts.

If I may assume that the reader is similar to my students, then certain goals can be stated for this chapter: First, we will begin with assuming you have no clear understanding of concepts. [2] The intent is

[2] No one in my class thought to argue that concept learning might be subsumed under thinking skills (4th on the list). Such a line of argument would not have undermined Joyce, but would have demonstrated to me that here was a student who understood something of the nature of concepts.

to provide you with an introduction to concepts. It is neither intensive nor exhaustive. Second, I will argue that concept learning is of such fundamental worth that it is the equal of the Three Rs. This chapter supports the Joyce statement, and places it high on any list of fundamental goals. Third, this chapter will demonstrate that concepts, far from being a theoretical notion, provide the teacher with a very powerful and essential teaching strategy. Fourth, although many students may view statements in this chapter as educational jargon, I will on occasion use educational models and educational terms as a means of developing a disciplined approach to a complex problem.

WHAT IS A CONCEPT?

We can begin by asking what is a concept. Fraenkel states: "Concepts are mental constructions invented by man to describe the characteristics that are common to a number of experiences" (Fraenkel, 1973, p. 95). For instance, the concept we associate with the word "leisure" meets the conditions cited in the definition. In the first place, there is no such thing as "a leisure." It does not exist in the material world. It is an abstraction, an idea of the mind, or as Fraenkel says, "a mental construction." In the second place, leisure conjures up in our minds a "number of experiences" that we identify as "leisure–ful." Our examples stem from personal experiences we have had in the real world. These exist or did exist. In the third place, all these varied experiences must have some "characteristics that are common" to what we mean by leisure. Failure to identify the basic attributes of a concept invites failure to understand what is being argued. Discussion soon deteriorates because of fundamental misconception of the concept on which discussion centres.

Let us continue to use leisure as an example of a concept. I often begin by asking a group to identify specific experiences that individuals in the group consider leisure–ful. [3] I try to collect as many of these on whatever board space is available. Here is a sampling of what I received on one such occasion: jogging at 6 a.m. (2), dining out at a posh restaurant (17), reading a detective story (11), watching the late–late show (4), playing chess (1), soaking up the sun on a sandy beach (23), fishing on the French River (7), a nap after lunch (10), cooking a gourmet meal (3), just being alone with myself (26), cross–country skiing (13), playing solitaire (12), cultivating my garden (23), knitting (3). This group consisted of 10 men and 23 women. Each member was asked to review the recorded leisure experiences and to indicate which ones he or she could accept as personally leisure–ful.[4] For instance, jogging at six in the morning was considered leisure–ful by only 2 out of

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[3] It would be useful to accept non-examples as well as examples. This would sharpen the distinction between what is thought of as leisure and what is not. However, as an initial exercise, I have opted to omit this added complication.

[4] The number choosing a particular experience is noted after it in brackets.

33, and from the expressions on some faces, several of the dissenters must have thought the two early birds a bit nutty. In any case, it was obvious we did not all agree as to what we perceived as leisure. This does not destroy the concept, providing we can agree on the essential attributes of what is meant by leisure. This group identified three essential conditions.

1. To be leisure–ful the experience must be *enjoyable* and *satisfying.*
2. To be leisure–ful the experience must *release* or *free* one from tensions of the work–a–day world.
3. To be leisure–ful the experience must be an *off–the–job* situation, no matter how pleasurable our job experience may be.

As long as the discussion of leisure met these agreed–upon conditions, it deserved the attention and respect of the group. But even so, it was unmistakably clear that the perceptions of individual members on this subject were as varied as their individual backgrounds.

I reminded the group that while recording examples of leisure, I occasionally rejected an example as not sufficiently specific to be life–like. For instance, to suggest "hobby" is to suggest something that does not, in itself, exist. Actual hobbies, such as stamp collecting, do exist. But hobby, like leisure, is an abstraction, a mental construction, and as such is a concept. Since it subsumes under leisure, we can speak of it as a subordinate concept. This is an important characteristic of concepts, and suggests that concepts are part of a hierarchy that includes lower–order concepts (subordinate) and higher–order concepts (supraordinate). With this in mind I asked the students to organize these random experiences around such subordinate–concepts as hobby. This task created considerable dispute, but here is what was agreed upon:

HOBBY	SPORT	ENTERTAINMENT	INACTIVITIES
knitting gardening cooking chess	tennis skiing fishing jogging	late late movies solitaire reading chess eating out	napping sun bathing being alone watching TV

As you will observe, there was some question as to the appropriate category for certain experiences. Even when the essential attributes of the category concept were identified, the group could not resolve the question and ended up putting some experiences in two categories. Clearly, experiences can be classified in many ways. You may have also observed that there was trouble finding an appropriate label for a "wanting–to–sit–on–your–backside–and–do–nothing" category. At about this time it occurred to someone that besides these conventional

subordinate concepts, why not classify according to sex? The two organizing concepts would be male and female. This proved something of a breakthrough,[5] for it spawned a series of hypotheses as to new classification systems. Here are two examples:

> If our group had been made up of kids, teenagers, young adults and senior citizens, then we could have used a series of age levels as categories.
>
> If our group had been made up of various ethnic groups, then we could have used a series of ethnic classifications.

To this point I have tried to respond to the query: what is a concept? I began with a definition and applied it to a particular concept. But before leaving this definitional phase, I would draw your attention to one additional phrase in the Fraenkel definition. It is the expression "invented by man." As far as we know, there is no other creature on this earth that has the capacity to invent conceptual thought. It is, in effect, the premier distinction between being mere animal and being human. To use the mind beyond the repetitions of a parrot requires mental constructions that allow us to organize the experiences of life into very powerful thought forms. I will not at this time attempt to press this point. Suffice it to note that it is a vital component of the Fraenkel definition, and if what I have said has validity, then we are indeed examining a process that is a very fundamental condition of our evolution as man. And if this is so, then one might well argue that "helping children learn concepts . . . is a fundamental purpose of schooling."

IN SUMMARY

Much of what I have tried to say can be summarized in the following statements:

1. Concepts are abstractions, and as such enable the learner to extend his thoughts beyond the concrete level.
2. Concepts are not words, although word-symbols are used to identify the concept.
3. Concepts are organizers enabling the learners to select and pattern diverse material.
4. Concepts are experientially based, since one's awareness of them is conditioned by one's experiences. Thus the knowledge of a concept varies from person to person.
5. Concepts are hierarchical in nature and are most effectively understood in conjunction with their subordinate concepts and supraordinate concepts.

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[5]To this point all organizing concepts are subordinate concepts of leisure. The student who breaks out of this mind-set and identifies classification systems that are not subordinate to leisure, has made a significant mental leap.

6. Concept learning needs to be systematic to be effective. The critical attributes must be identified and applied.
7. Concepts can be applied to new situations as these are encountered.
8. Concepts are essential to most modes of inquiry, enabling the enquirer to analyze and hypothesize.

A TEACHER WHO DOES NOT TEACH CONCEPTUALLY

Now that you have been introduced to concepts, it might be useful to apply what you have learned to actual teaching situations. The lesson transcript which you will now read is an edited version of a lesson observed by researchers and is found in A. B. Hodgett's book *What Culture? What Heritage?* (Hodgetts, 1968, pp.47–48).

> The bell goes to start classes and the teacher (I will refer to him as Mr. White) with his thumb in the pages of the textbook[6] says:
>
> "On Tuesday, we took the story of a famous explorer. Who was this?"
>
> (A number of hands go up enthusiastically.)
>
> "Who was it? Joan."
> "Anthony Henday."
> "That's right . . . Now, what did we say was Henday's greatest achievement?"
> "Henday's explorations took him to the forks of the Saskatchewan." (Straight out of the textbook.)
> "That's right. What else? Joan, again."
>
> "He was a bold servant of the Company." (again, the textbook.)
> "What Company?"
> "The Hudson's Bay Company."
> (This question–and–answer review continued for about eight minutes.)
> "Now for today we are to read pages 275–281. Now, Caroline, what is the Chapter all about?" (no answer)
> "What is the title of the Chapter?"
> "Conflict on the Ohio Frontier."
>
> (This manner of question and answer continued for most of the class period).

Before proceeding further, I should make it clear that what I say about Mr. White's teaching methods is no reflection on his integrity as a person. There is much more to being a teacher than the teaching methods one uses. In the transcript there is evidence that he is

[6] The text was George E. Tait's *Fair Domain*. Toronto: McGraw–Hill Ryerson, 1960.

well-meaning, conscientious, and very well-liked by his students. However, my concern at this time is not how much he is liked or how hard he tries. The issue is this: what levels of thought (learning) are being systematically developed by the teacher? And, how meaningful are they to the student as a preparation for real life?

Although the preceding transcript is but a small portion of Mr. White's lesson, his method of teaching is highly visible. He poses questions that follow the narrative of the textbook; students respond by reciting the appropriate passage from the textbook. This tedious question-and-answer routine continues until the chapter has been covered. Essentially, there is but one level of learning — straight memory recall. There is no allowance for "other" answers; no time for student discussion, reflection or initiative.

How acceptable is this level of intellectual development as a preparation for real life? Many students (and teachers) find it both comforting and satisfying: comforting to know that there are indisputable right answers; satisfying, that answers are easily accessible in a single book. For this corpus of irrefutable certainties serves a very important role in the student's development. Student success at school may depend on having the right answers when called upon in class or when writing test papers. Promotion to the next grade may ultimately rest on remembering what was Henday's greatest achievement. Thus if succeeding at school is a prerequisite to succeeding in real life, we have a comforting and satisfying formula for success.

Unfortunately, while offering the student success in school, this level of information processing offers him very little assurance of success in real life. Continuous drilling and memorizing of text-book facts stagnates intellectual growth, and the knowledge acquired has very little application to real life situations. Of course, if over the summer holiday people keep coming up and asking: "What was Henday's greatest achievement?" you have the answer. If this happens frequently so that you repeatedly need to recall this gem of information, you will find it very useful and will continue to keep it in mind. But you know as well as I that no one, absolutely no one, will ask you that question or any of the hundreds of other questions that were asked in class. Henday and his forks appear "academic" and fall into limbo. According to Northrup Frye, there is evidence that what is learned in this manner during the school year leaves but a faint residue in the mind by the following September (Frye, 1962, p. 111).

Briefly, I would like to compare Mr. White's method of teaching with the methods I attempted in the group discussion on leisure. At the outset, our methods were rather similar. Mr. White collected "facts" in textbook order, while I was collecting "experiences" on the board in random disorder. In both cases there were "right" answers: his found in the textbook; mine, in the personal experiences of individuals in the group. But here the similarity ends, for unlike Mr. White I did not collect data as an end in itself. I needed a body of evidence in order to

demonstrate how data can be organized and patterned around concepts from which students might initiate a variety of relationships and hypotheses. These processes do not come packaged in a book. They are the inventions of the moment as students expand thought beyond the initial recall stage. To do this effectively requires skills in abstract thinking. The learning of these skills we identify as concept attainment and development. If Mr. White had paused to ask his students the meaning of words such as frontier or forks, he might have received a disturbing variety of misconceptions.

A TEACHER WHO TEACHES CONCEPTUALLY

Here is a transcript of a lesson taught a Grade 7 class. The textbook and the material are the same. As before, much of the discussion has been omitted.

Miss Black: Class, yesterday we noted Henday's greatest achievement was his exploration to the forks of the Saskatchewan River. Why would this be considered a great achievement? . . . Joan?

Joan: I don't know. It's just what the text says.

Miss Black: I see . . . are others having the same problem? (several hands) O.K. Class, what is the key word here if we are to understand the importance of the discovery?

Jim: Well, it must have something to do with it being a forks.

Miss Black: O.K. Jim. Come up and point out the forks on the Saskatchewan. (Teachers pulls down a wall map i.e., Figure 1. Jim points to the spot marked #3.)

Miss Black: Jim, why did you pick that spot? . . . . Why not this spot? (Teacher points to the spot marked #1.)

Jim: Well, yes, I guess I'd call that a forks, too.

Miss Black: But Jim, the forks on the Saskatchewan is *one* specific location. How are we to decide which one is the forks?

(No answer from Jim.)

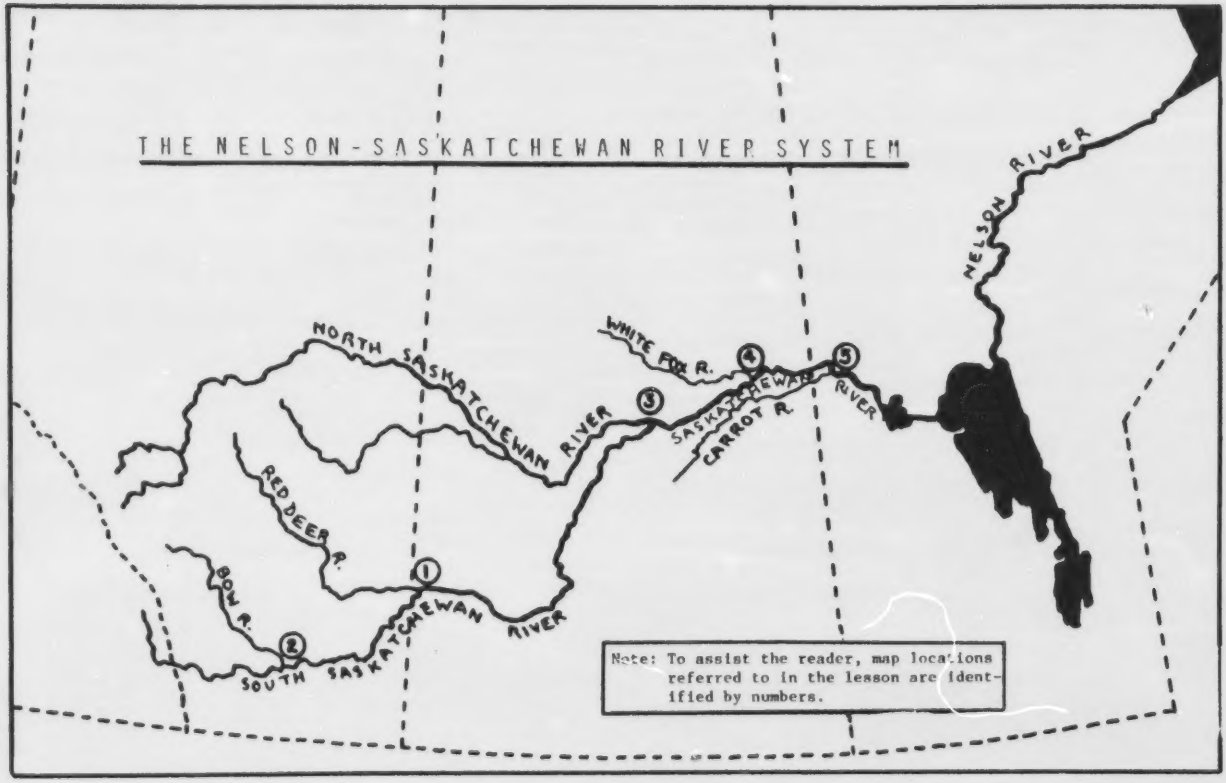
Miss Black: Class, what we need is some rule or definition of forks which will help us decide which of these is *the* forks.

Anne: I don't know the definition, but I can tell you which one of the two is *the* forks on the Saskatchewan. This spot (points to #3) is the forks on the Saskatchewan because the other spot (#1) is the forks on the *South* Saskatchewan. Right?

Miss Black: That's an important distinction but we still need to define what a forks is so we can say such river junctions as these (points to #4 and #5) are not forks . . . . Yes, George?

George: I see the difference in the size of the rivers. The spots you've just pointed to are where little rivers join the main stream. The spot Jim chose is where the main stream splits up and there isn't a main stream anymore. The two branches formed from the split are what is called the forks . . . or rather the spot where the split takes place is the forks . . . .

Miss Black: That's good, but how can you tell from the map that the main stream splits up at this point?



THE NELSON-SASKATCHEWAN RIVER SYSTEM

FIGURE 1

George: That's easy. According to the map that's where the Saskatchewan River ends and splits up into the North and South Saskatchewan branches.

Miss Black: Well, suppose those branches had been named the Buffalo and Elk Rivers. If we apply George's rule will it still be the forks?

Jean: Yes, I think it would still be the forks . . . if the name of the main stream is no longer used that means the main stream ceases to exist . . . . It really doesn't matter what names you give the branches.

Miss Black: Good. One more check. Jim said this location (point #1) is also a forks and Anne named it the forks on the South Saskatchewan. Are Jim and Anne correct?

Bob: Not according to George's rule. The Red Deer is only a tributary joining the main stream.

Miss Black: Very good. Now back to my original question . . . . Keep in mind that we know Henday's task was to locate the best possible spot for a fur post and that furs are transported by water. Try again, Joan?

Joan: What was the question . . . . ?

In this second lesson we observe a teacher more concerned with ideas than with memorizing facts. Unlike Mr. White, who diligently persists in having his students memorize the chapter, Miss Black approaches the material selectively, singling out a few key questions for review. It appears she did not anticipate the difficulty encountered in her first question, but having recognized the problem, she took steps to cope with it.

As already discussed, it is not enough simply to recite concept words such as "forks." Forks represents a mental construction that exists only in the mind until we try to identify instances of it in the real world. As a mental construction, or concept, it must have certain specific attributes that separate it from all other forms of junction or intersection. While Mr. White's students proceed to memorize the concept word, Miss Black has her class examine the nature of the forks concept. By doing so she deepens awareness of the concept and equips them with an investigative tool that has application to many future situations. As you will have observed, she uses only one experience, that of the Saskatchewan River. But with this evidence, students are pressed to establish a rule governing forks. This rule contains the essential attributes of the concept, and is used to test the ligitamacy of other river junctions as possible forks.

Continued application of a concept is important to a student's increased understanding of the concept. Furthermore, once a conceptual tool is mastered, the complexity of analyzing new materials is greatly reduced by its application. But there are complications. Notice that Miss Black, in order to have her class successfully apply the forks concept to the question "Why was Henday's exploration to the forks of the Saskatchewan one of his greatest achievements?" briefly reminded them of certain historical realities. This suggests that a successful application of a concept necessitates knowing the

circumstances which surround the event. In addition, the passage of time places events in an historical context where the very attributes of the concept may not be those we accept today. The attributes of concepts such as socialism and imperialism have shifted markedly over time. Consequently, if a teacher strives for an accurate reconstruction of historical events, considerable attention ought to be spent in understanding a concept as it was understood by the people of that time.

A TEACHER WHO TEACHES CONCEPTS

A third teacher, Mr. Green, is committed to the Joyce proposition that concepts are fundamental agents of learning. His chief criticism of Miss Black is that her approach to concepts is too casual. Unlike Miss Black, he will plan entire lessons around teaching a concept if he believes the concept warrants it. Again, we have a Grade 7 class dealing with the same material from the same textbook.

Mr. Green: Class, we read in the text that Henday's greatest achievement was finding the forks of the Saskatchewan River. The importance of a forks will come up several times in this course. Offhand, I can think of two—the forks on the Ohio, and the forks on the Thames. My point is this: if the forks keeps coming up as an important factor in the history of a region, then I'd like to make sure right now that we all know what a forks is . . . . How many think they know already? (several hands) O. K. Give me examples of a fork or forks.

(One boy thought of a pitch fork; a girl suggested a tuning fork; a third student identified the fork on a bicycle; and a quiet lad who pitched for the school baseball team broke silence to mention a fork ball.)

Mr. Green: I notice you all play it safe by picking examples that have the word "fork" in the name. Also, is it not curious that Jack should think of pitch forks while Alice thinks of tuning forks?

Alice: Not really. After all I'm taking music so I'm familiar with tuning forks, and since Jack comes from a farm, he probably pitches a lot of whatever you pitch with a pitch fork.

Mr. Green: So your choices vary according to your experiences or backgrounds. But even though you've identified several so–called forks, we still don't know what makes a fork a fork.

Tony: It's the spot where something branches off in two directions.

Mr. Green: Let's use Tony's definition. I have several flash cards that are marked "yes" or "no" depending on whether or not a fork is observable." (Shows card marked Figure 2.) "As you can see, it's a yes card. Try counting up the number of forks you can see. (Responses range from one to seven.)

Mr. Green: Let's not argue who is right and who is wrong. Here, look at this card. (Shows Figure 3.) How many forks can you count this time?

(General agreement there are two forks.)

Mr. Green: Jerry, how did you decide on two?

Jerry: This one's easy. There are two places where it branches out, so we have two forks.

Figure 2

Mr. Green: Then, observe this card. (Shows Figure 4.) Plea e note it's a no card. (general confusion). . . .

O. K. I'll put these two cards (Figures 3 and 4) side by side. Move into your groups. See if you can come up with a solution.

(Several minutes elapse before a group leader raises his hand.)

Group leader: The way we figure it, where the "arms" branch out the main trunk still continues. It is not a fork because the main trunk does not split up. But in the case of the "legs" the main trunk does cease or splits up to form two branches. This is a true fork, not observable in Figure 4.

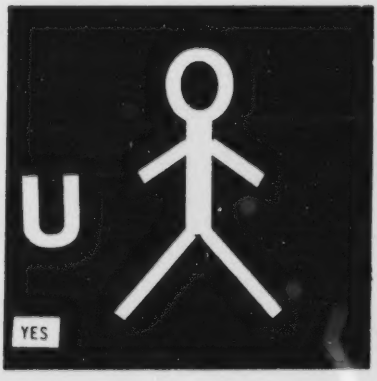


Figure 3

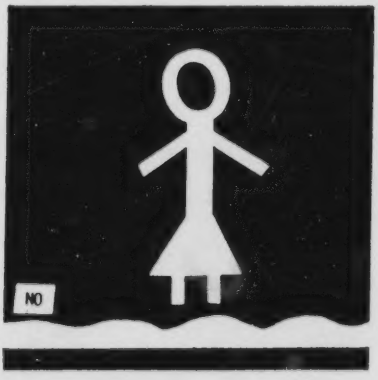


Figure 4

As a further test Mr. Green showed several unmarked flash cards in random order (Figures 5, 6, 7, 8, 9, 10, and 11). Analysis of these cards further refined student awareness of the forks concept. The following attributes were considered essential in order to have a true forks:

1. It is a junction point (supraordinate concept).
2. The main trunk divides into branches of two or more.
3. The angle of the branching is V shaped or Y shaped (T or X junctions are not acceptable).

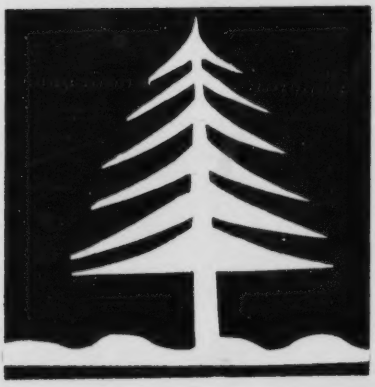


Figure 5

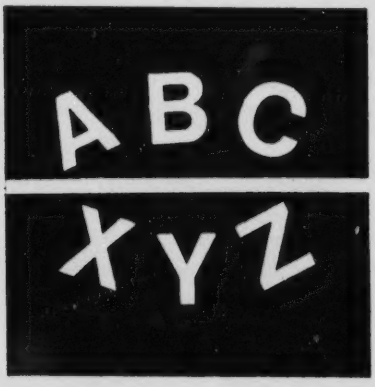


Figure 6

Figure 7

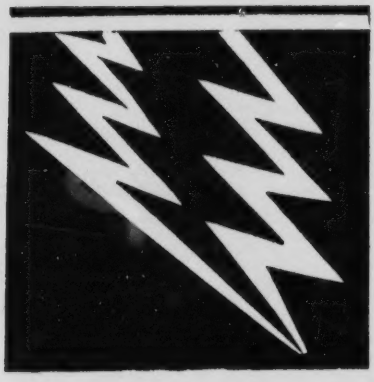


Figure 8

Figure 9

Figure 10

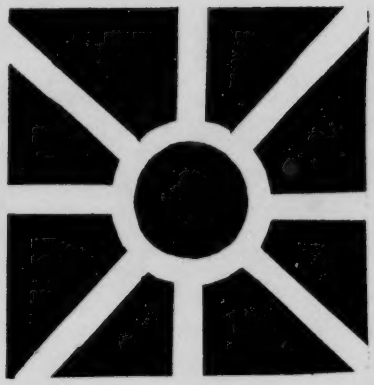


Figure 11

The teacher then required the class to write these attributes into a definition, or rule: A fork or forks is a junction where the main trunk divides up into two or more branches of V angles.

Mr. Green then reminded the class of examples of forks that they had given earlier in the lesson. As each of these examples was recalled, the definition was applied to see if it met the test of a "true" forks. As a further application of the concept, Mr. Green wrote out a list of locations with the word fork in them. Using atlases, the class was instructed to locate each location, and, more important, to determine if each met the required conditions of a fork.

Spanish Forks, Utah	Grand Forks, B.C.	*Forks on the Thames, Ont.
American Forks, Utah	Nelson Forks, B.C.	*Forks on the Saskatchewan
	Gaspereau Forks, N.B.	*Forks of the Ohio

* These are not communities; therefore most maps will not identify them by name.

Following this exercise, Mr. Green returned to the statement in the textbook that identified the Forks on the Saskatchewan as a major discovery by the explorer Henday.

You have now observed three different reviews of the same content. Mr. White's probably took some eight minutes; Miss Black's fifteen; and Mr. Green made an entire forty minute lesson out of it. As mentioned earlier, Mr. White's lesson was part of a study by A. B. Hodgetts published in 1968. In his report he classified White's teaching as the "assignment" method. Of the 847 teachers observed, more than half of them were using the assignment method exclusively (p. 46). The Black transcript is a fairly accurate description of her day–to–day teaching method. Hodgetts' researchers never actually observed Miss Black, but her teaching methods would probably have placed her in the top-rated category, described in the report as the "ideal dialogue." Hodgetts placed only 7% of the 847 teachers in this group (p. 53). Much of the difference is to be found in the lesson's level of conceptual thought. Mr. White's teaching denies any opportunity for his students to conceptualize; Miss Black skillfully involves her class in a conceptual focus that is more demanding than remembering textbook facts.

And where does this leave Mr. Green? Interestingly, Hodgetts does not have a category for him. This can be explained by the fact that in the mid–sixties teachers did not stress a skills approach to teaching. I suspect most of us prefer Miss Black's approach to teaching concepts rather than that of Mr. Green. One is inclined to wonder when, if ever, he gets around to teaching history. Of course, it is human to examine new methods with great suspicion, but perhaps these suspicions are not without cause. Does a low–level concept such as forks deserve all this attention? Is not Miss Black's treatment adequate? And yet, even if we conclude that in this instance the concept was not worth the attention lavished upon it, the basic educational premises that Mr. Green espouses have wide support in contemporary educational literature. A few brief quotations are indicative of this support.

> Concepts enable (the learner) to simplify and organize our environment and to communicate efficiently with others.
>
> (Martorella, 1972, p. 2)

> Conceptualization is among the most basic of all skills. Schools ought to see that students acquire knowledge in a form that enables them to retain, revise, and enlarge upon what they have learned.
>
> (Fair, 1977)

> Much, if not most, of the interaction between an individual . . . and his environment involves dealing with classes or categories of things rather than with unique events.
>
> (Bourne, 1966, p. 2)

> Despite the large difference in level of understanding, concepts are fundamental agents of thought for human beings from early childhood through adulthood.
>
> (Klausmeier et al., 1974, p. 1)
>
> The casual presentation in which the child encounters an example of the concept every few days is bound to be less effective than a presentation in which the examples are massed together.
>
> (Engelmann, 1969, p. 28)

Given the endorsement of these scholarly writers, perhaps we should not dismiss Mr. Green and his flash cards too lightly. Indeed, a proper appraisal suggests that he and Miss Black be measured by the same yardstick used to assess Mr. White. At that time we asked these questions: what levels of thought (learning) are being systematically developed by the teacher? And, how meaningful are they to the student as a preparation for real life?

In answer to the first question, it is clear from a reading of the transcripts that Miss Black and Mr. Green engage students in thinking thoughts well beyond recall of memorized data. Some random samplings from the Green transcript will attest to this. He asked for *recall* (Name examples of a fork.); *interpretation* (Compare Figure 2 with Figure 3); *application* (Test your comprehension of forks by identifying unmarked cards.); *analysis* (Using attributes as criteria, check the validity of various place–names.); *synthesis* (Put it all together in a definition.). As to the need for a systematic development of these skills, the two transcripts reveal a difference of opinion. Miss Black's approach is incidental; her strategies invented on the spot to meet the occasion. By contrast, Mr. Green's lesson is designed with skills teaching foremost in mind, and is a total immersion in concept learning. According to the Engelmann quotation, a "casual presentation (of concept teaching) . . . is bound to be less effective than a presentation in which the examples are massed together." Dr. Engelmann would encourage us to look further in the direction of a systematic and concentrated approach to effective concept teaching.

But before considering any move in that direction, we must examine the second question: How meaningful are thinking (conceptual) skills in preparing students for real life? You will recall that memorizing a textbook was not considered meaningful to real life situations since such facts rarely had application and soon fell into disuse. Skills are not like that. Skills, once the basic elements are mastered, are meant to be applied over and over until they become an unforgettable part of you. Conceptual skills, when effectively mastered, allow us to organize thought, to dissect it, to apply it to new and different situations, and to re–align it into new inventions. This applies not just to a forks or other classroom learning, but to any thought–provoking situation in the outside world. Application is infinite. Conceptual skill in thinking is not just meaningful, it is an indispensable condition of maturity. And that is why the Joyce dictum: "Helping children learn concepts . . . is a fundamental purpose of schooling" deserves preeminence as a teaching objective.

A CONCEPT ATTAINMENT[7] MODEL

There are several models that can be used to teach concept attainment. Variables, such as time, importance of the concept, student attitudes, etc. often determine choice of model. One of the simplest has students memorize ready-made definitions of the concept, after which opportunities are given to apply the concept to their studies. It is concise and to the point. But when confronted with a concept of some complexity or of importance to the course of study, inductive methods are probably more effective because of the high concentration level of student involvement. By using flash cards Mr. Green demonstrated an inductive method which engaged his students in concept attainment. But although his methods were most innovative, they failed to systematically define a model that we might adapt to our own lessons. To correct this omission, I will engage you in exercises that will demonstrate the design features of an inductive model to concept attainment.

The model first requires the teacher to identify the concept by name. But in this exercise the teacher provides the class with a mythical name. The name is "Damon[8]." The examples and non-examples are paired for comparison purposes. As with Mr. Green's flash cards, the task is to identify a condition in the example that is not observable in the matching non-example. For the sake of simplicity, students are told that damon has only *one* essential attribute. Consequently, if the potential attribute is observable in both parts of a matching pair, then it must be eliminated as the attribute we seek. Materials used were 35mm slides[9]. A verbal description of the slides is provided.

WHAT IS A DAMON?

EXAMPLE ONE	NON-EXAMPLE ONE
a dirty male Caucasian in soiled jeans, standing at the side of a road in an arid wasteland	*three oriental women, all hard at work, stooping over to thin out young green shoots of rice*

1

Possible student hypotheses:

1. If damon relates to Environment[10] then the essential attribute is desert—rice fields are non-damon.
2. If damon relates to Ethnicity or Race, the essential attribute is whites—orientals are non-damon.

---

[7] Concept Attainment refers to a situation where the student does not fully understand a concept and is engaged in identifying its attributes in order to write a comprehensive definition.

[8] Actually, Damon is a figure in Greek mythology, but that is not important in solving our problem.

[9] Materials can be in any form, such as words, sounds, artifacts, etc.

[10] The conceptual "frame of reference" of each hypothesis is identified in a supraordinate concept.

3. If damon relates to Culture, then it represents Western culture—Far Eastern culture is non-damon.
4. If damon relates to Lifestyles, then damon is a drifter or transient—farmers are non-damons.
5. If damon relates to Lifestyles, then damon is an individualist or a loner—not togetherness or communalism.

EXAMPLE TWO	NON-EXAMPLE TWO
two donkeys with riders and with glistening waterskins slung underneath, moving along a dry, dusty trail	*a young girl of Caucasian birth, in lush surroundings carrying a clay water jug to the village well*

2

Testing Hypothesis #1

Example 2 continues to show a desert-like environment. Non-Example 2 does not show evidence of a desert. Therefore, desert is still eligible as the intended attribute of damon.

Testing Hypothesis #2

As to damon representing a white person, persons in Example 2 may be white Caucasian. But the girl in Non-Example 2 is also white Caucasian. Therefore, such racial characteristics are non-essential to damon.

Testing Hypothesis #5

We may infer from Example 2 that the riders travel a great deal. The general setting, clothing, water skins all suggest people on the move. On the other hand the girl in Non-Example 2, by her clothing, complexion, and the clay jug, does not suggest a transient life-style. Therefore, drifter or transient is still eligible as the intended attribute of damon.

This comparative-test process will continue, using the pairs of slides described below, until all non-attributes are eliminated, leaving one essential attribute.

a young Arab boy herding sheep along a dry and rocky wadi somewhere in the Negev Desert	3	*wheat combines harvesting a golden crop of western prairie wheat*
a wrinkled old black man perched[11] *on a sandy knoll teaching a black child how to use a bow and arrow*	4	*a young Arab woman in western dress in a classroom, teaching young Arabs book learning*
a North American tourist with a house trailer and car camped by a stream in a heavily forested park	5	*a barren scene in the Mohave Desert with a weathered wooden grave marker in the foreground*

ATTRIBUTE: All non-essential attributes having been eliminated, the attribute wanderer, or transient or nomad[12] remains.

[11] Lifestyle can be inferred from examples 3 & 4 should a student choose to pursue this as his frame of reference.

[12] If you haven't already noticed, our mythical damon is simply nomad or nomadic spelled backward.

RULE: Damon is a lifestyle associated with people who travel or wander about from one spot to another. People who practice such a lifestyle can be described as damonic.

APPLICATION: Having attained the concept and given it a correct name, students can now be expected to apply this knowledge to specific peoples and cultures, such as the Bedouins of the Negev, the Bushman of the Kalahari, or the Inuit of the Arctic.

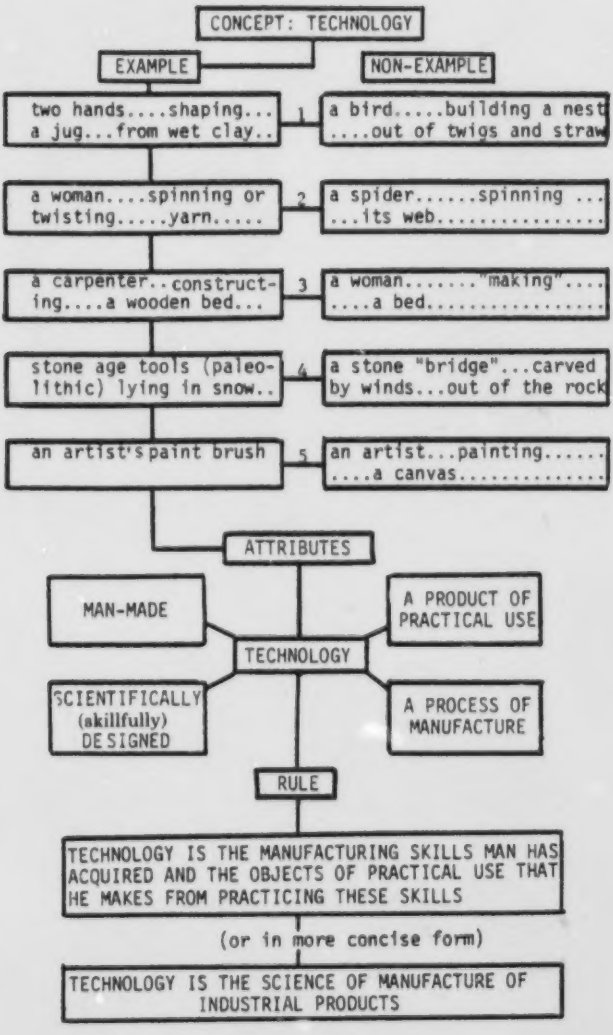
The damon exercise is a fun way to involve students in an inductive approach to concept attainment. It can assist them in sharpening their powers of observation and skills of analysis. A mystery is usually appealing, and the processes used to solve it are relatively simple.

However, the concept attainment model is not intended to search for the correct name of a mythical concept. As previously noted, the model requires the teacher to name the concept as a first step. And, unlike damon which allowed only one attribute, most concepts have several essential conditions. This makes the process more complex and, I think, more interesting. To demonstrate this I will show how the concept Technology might be taught, using the inductive concept attainment model. As in the damon exercise, the materials are 35mm slides, and as before a verbal description is given of each slide.

CONCEPT DEVELOPMENT[15]

DEDUCTIVE MODEL	CONCEPT:TECHNOLOGY
TEACHER DEFINES THE CONCEPT	The science of manufacture of industrial products
TEACHER CITES EXAMPLES OF THE CONCEPT	Bic pen piece of school chalk school desk
TEACHER LISTS ESSENTIAL ATTRIBUTES OF THE CONCEPT	1. man made 2. evidence of skill 3. evidence of a process 4. a practical product
TEACHER IDENTIFIES SUPRAORDINATE AND SUBORDINATE CONCEPTS	industry, science(s praord) technique, hammer(subord)
STUDENTS IDENTIFY EXAMPLES AND NON-EXAMPLES SELECTED BY THE TEACHER	man whittling whistle girl spinning yarn spider spinning web (non) man eating cake (non)
STUDENTS NAME EXAMPLES OF THE CONCEPT GIVEN FREEDOM TO CHOOSE	??

[15]Having "attained" (understands and applies attributes and definition) a concept, the learner now engages in its development. Concept Development refers to the on-going enrichment of the learner's experiences with the concept. No one ever exhausts the limits of this development.


CONCEPT: TECHNOLOGY
EXAMPLE
NON-EXAMPLE
two hands....shaping... a jug...from wet clay..
1
a bird.....building a nest ....out of twigs and straw
a woman....spinning or twisting.....yarn.....
2
a spider.....spinning ... ...its web.....
a carpenter..construct-ing....a wooden bed...
3
a woman....."making".... ....a bed.....
stone age tools (paleo-lithic) lying in snow..
4
a stone "bridge"...carved by winds...out of the rock
an artist's paint brush
5
an artist...painting..... ....a canvas.....
ATTRIBUTES
MAN-MADE
A PRODUCT OF PRACTICAL USE
TECHNOLOGY
SCIENTIFICALLY (skillfully) DESIGNED
A PROCESS OF MANUFACTURE
RULE
TECHNOLOGY IS THE MANUFACTURING SKILLS MAN HAS ACQUIRED AND THE OBJECTS OF PRACTICAL USE THAT HE MAKES FROM PRACTICING THESE SKILLS
(or in more concise form)
TECHNOLOGY IS THE SCIENCE OF MANUFACTURE OF INDUSTRIAL PRODUCTS

1. two hands suggests a human as distinct from a bird. Initially, this may be the only distinction students see in this set.

2. the distinctions in shaping and/or building will not be observed until the second set of slides. The learned skill of the woman as distinct the intuitive skill of the spider. Of course, the the human vs non-human carries on...

3. humans can turn up in the non-examples. What it means is that not all the essential attributes are present. In non-example 3 the act of construction is missing [13]

4. the last two examples stress a practical product. All examples should be reviewed to see if such a product is an outcome.... [14]

5. in the last two examples, man is not present in the slide, nor is the act of processing the object observable. But all of these conditions are inferrable.

6. in non-example 5 all attributes are present except that the product is not a product of manufacture and of utility The brush is evident in the picture, but it is the act of painting that is the key issue in the slide.

7. science comes from the latin scio, which means man's knowledge of....

---

[13] There are difference types of concept. The differences are found in the relationships of the essential attributes to each other. For instance, Technology is a CONJUNCTIVE concept. This means all essential attributes must be together in any one example. There are also RELATIONAL and DISJUNCTIVE types. See if you can find out how these names describe the relationships of the attributes to each other.

[14] *All* essential attributes must be either observable or inferrable in *all* examples.

Inductive approaches demand of the teacher a diligent search for materials and a careful selection of the right data to meet the demands of the model. It is an approach that every teacher should have in his/her repertoire for those exceptional cases where the need warrants the preparation.

Most of us are content to use deductive approaches, with the teacher providing the class with the definition and a statement of the attributes. Obviously, this approach takes much less class time and eliminates many wrong leads students may follow when using inductive materials. The model you see here is a deductive model in concept teaching, and demonstrates the same concept, Technology.

It is important to the learner that he have opportunities to systematically develop a concept he claims to have attained. This can be done by providing new materials in which he encounters new experiences relating to the concept. Should problems occur in this developmental phase in establishing a relationship between a new experience and the concept, then the teacher must take corrective action. This could be a simple reminder of the essential conditions controlling the concept or, should the situation demand it, could require engaging in a concept attainment strategy.

Suppose we decide to teach a unit on the Canadian Eskimo. In choosing materials a concept-oriented teacher will review the concepts already attained by the class and the potential of the new material to permit development of these concepts. Assuming the class has a knowledge of such concepts as Arctic, nomadic, shelter, sovereignty, we might choose to have students read the story of Ohnainewk, Eskimo Hunter (Carpenter, 1960, pp. 417–426). Reading for purposes of enjoying the story is a non–concept approach to this material. Reading for purposes of remembering facts as they are narrated is also non–concept in approach. A concept–development approach suggests we have the students organize what the story tells us around concepts *they* choose as meaningful. With reference to "meaningfulness" it is useful for the teacher to give direction to the study by raising a question, such as: "How would you explain the life–style of Ohnainewk?" The most frequently used patterns centre on such sub–concepts as the religious belief, manhood beliefs, technology, shelter, or around geographic labels like climate, topography, and animal life. As sub–concepts the first set easily subsumes under "nomadic;" the second set subsumes under "tundra." If these organizational patterns are discussed openly, the question of grouping specific data and the essential conditions that allow or disallow certain items to belong to certain groupings becomes a central issue. Discussions of this sort help deepen awareness of the concept and the

[16] Of course, it is even better if the students themselves can identify a major issue. However, this is not critical if one perceives the real issue to be the problems in organizing and interpreting the material.

sub–concepts associated with it. If the material has been well chosen, new relationships will be observed and these will stimulate new hypotheses as to the nomadic experience. For instance, Ohnainewk's belief in taboos, rituals, spirit voices, and the power of the angkok (spiritual leader) suggest that nomadic peoples who live close to Nature and close to starvation have a strong reverence for the many powerful spirits they perceive in Nature. To them, Nature is to be feared, not as in our culture, exploited and polluted.

Other dimensions of the nomadic concept can be experienced in an account by E. A. Hoebel (Hoebel, 1968, pp. 106–107). In it students will discover Eskimo views on land holding and property rights. They will find that it does not occur to the Eskimo to "own" the land or the water. On the other hand Hoebel tells us of the Eskimo's deep–rooted individualism which supports ownership of property that the individual has created, such as a harpoon or stone carving. These property rights also extend to the hunt: "Game that(is) . . . taken by individual effort belongs to the person who . . . makes the kill . . . the hunter who chops a seal hole (the creator) 'has the potential right to the seal caught in it.' " "When the hunting is such that . . . more than one man is needed, then each man by virtue of his activity establishes demand–rights for specific portions of the kill . . . 'Who first strikes a walrus receives the tusk and one of the forequarters. The person who first comes to his assistance receives the other forequarter; the next man the neck and the head; and each of the next two, one of the hindquarters.' " Hoebel helps us experience how a nomadic society survives in a hostile environment. Sub–concepts such as sovereignty, property, individualism, and law offer new insights into the nomadic concept, and invite application to other nomadic societies should we encounter them.

Much of what has been said on Concept Development can be summed up in a chart form.

CONCEPT DEVELOPMENT CHART

OBSERVES/READS NEW MATERIALS	Material: *Ohnainewk, Eskimo Hunter*: E. Carpenter. Selection based on the materials potential to develop concepts known to the students.
IDENTIFIES A SPECIFIC ISSUE	"How would you explain the life-style of Ohnainewk?" This focus is selected in order to guide students to the desired concept development i.e., nomadic, and its attendant sub-concepts.
ORGANIZED MATERIALS INTO GROUPS OF THEIR OWN CHOOSING	Religious beliefs, manhood beliefs, technology . . . climate, topography, animal life . . . .
ANALYZING GROUPINGS BY IDENTIFYING COMMON CHARACTERISTICS OF EACH ITEM IN A GROUP	"The question of grouping specific data and the essential conditions that allow or disallow certain items to belong to certain groupings becomes the central issue."

IDENTIFYING APPROPRIATE CONCEPT-LABELS	The labels listed above may not prove satisfactory in organizing the material in the reading. Other more appropriate labels must be sought.
RE-ORGANIZE MATERIAL IN NEW GROUPINGS AND UNDER NEW HEADINGS	Sovereignty, property, individualism, law . . . concepts such as these cause us to re-order our material which may reveal new insights
FORMULATE NEW HYPOTHESES	"*If* a people must migrate (Nomads) to survive within a hostile environment (Nature) *then* they may come to fear that environment and in their fear of it may come to worship it."

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16

Knowledge + Commitment = Action

Chuck Chamberlin

Recent social studies journals and newspaper articles tell of teachers who are giving their students experience in having the courage of their convictions. From grade one to grade twelve, teachers are involving their students in inquiring into social issues to build knowledge about the society in which those issues exist, the historical background, the political solutions, the economic implications, the social groups involved. That's not new. Teachers have been using inquiry into the history and social science background of issues for years. What is new is the determination to help students identify personal value positions in relation to issues, *and to act on their value commitments.*

Articles have told of teachers who have had students examine and act on a wide variety of issues, including:

Grade 1 — When the city held hearings on putting a freeway through a ravine in their neighbourhood, these students joined the rest of the school in preparing a brief which was presented to the hearings.

Grade 2 — These students wrote a letter to their city parks and recreation department requesting that a large dirt pile not be removed. Their efforts to retain what they saw as an important recreation facility met with success — the pile remained.

Grade 3 — At the end of a unit on "Working Alone — Working Together," these students planned ways they could work together with others more in school, home and the neighbourhood.

Grade 4 — Joining students in grades 5 and 6, the class climaxed several weeks of study into the pollution problem with cleaning up their school yard and holding an eight block long anti-pollution march on a Saturday.

Grade 5 — A class did an inventory of the condition of buildings in their neighbourhood, took photos of some in serious disrepair, and and convinced the city to condemn and remove them.

Junior High

— One class worked with the Salvation Army, collecting clothing and canned goods.

— Another class. having studied baboon community life, used letters to the zoo, editor, and mayor to launch a "Ban the Bars" movement which succeeded in removing the baboons from the cages.

—A Grade 9 class unit on urban poverty included interviewing the elderly in a nursing home. Some students became volunteer workers at the home.

High School

— A grade 11 class studied the effect on the environment of chemicals used in aerosol spray cans. They designed and distributed a brochure to make the public aware of the dangers of aerosols.

— A grade 10 class studied the local planning process, and participated in the hearings on the development application for a low rental apartment complex.

— A grade 11 class developed alternative future scenarios, and travelled 120 km to present them to the regional planning commission.

— A grade 12 class prepared and presented a brief to the Task Force on Canadian Unity hearings, and were interviewed by press and radio.

Why would these teachers choose issues which could lead to their students actually doing something about their decisions?

Operating an issues-oriented social-studies program, which provides students with opportunities to become active citizens, requires that teachers be prepared to answer several questions. First is the question of the school's areas of responsibility. Should schools accept responsibility for citizenship education which emphasizes skills and experiences in direct social action? Or is this responsibility reserved to the home? Second, if such skills and experiences are the school's concern, is social studies the appropriate area in which to provide them? Third, what kinds of skills and knowledge are needed if students

are to take effective social action? And fourth, what kinds of experiences can teachers provide to help develop skills and abilities for effective social action? These four questions provide the framework for this chapter.

I. Should Schools Prepare Students for Effective Social Action?

Theodore Brameld argues that "The world of the future should be a world which the common man rules not merely in theory but in fact . . . Reconstructionism is thus a philosophy . . . of ends attainable through the development of powerful means possessed latently by the people. To learn how to exercise that power for these ends is the first priority of education" (Brameld, 1965, p. 25).

Rapid social change due to technological developments offers an opportunity for people to exercise power to shape and give direction to change. But to be responsible and effective in giving direction to change, people will need certain abilities.

Etzioni suggests what some of these abilities are. In *The Active Society*, he indicates that people can consciously give direction to social change if they are skillful in working together in social groups with a commitment to common goals or values (Etzioni, 1968, pp. 3, 4).

An active society with broad citizen participation is the alternative to totalitarianism, Etzioni argues. The hastening pace of change gives added urgency to the need to develop people's participatory abilities. If the citizenry are to control the direction of societal change, rather than to have small groups within society have that power by default, people will need the skills required for active citizenship. The school is the only institution reaching most people with the resources to educate for active citizenship.

The Commission on Educational Planning's report, *A Future of Choices – A Choice of Futures*, states that "we can most profitably speak not of a predicted future, but a number of plausible alternative futures. A choice of futures involves the deliberate selection of a set of dominant values and beliefs that direct the activities of society and the lives of its members" (Worth, 1971, pp. 26, 30). The report recommends that schools provide students with "life experience" outside the school setting in which connections between schooling and social action are formed and students develop concerns about civic affairs as they "confront real-life problems that involve values, aesthetics, and public policy" (Worth, 1971, p. 179).

Brameld, Etzioni, and the Commission all agree that widespread participation in the shaping of the future of our society depends upon providing experiences appropriate to that role. They all agree that consciously value-based actions by large segments of our society are an essential element in achieving a desirable future. However, in order for it to be likely that people *will* play an active role in directing change in their communities, certain attitudes are prerequisites.

The youngsters who presented the brief to the Cabinet must have believed there was some chance that they would get what they wanted. They had to feel positively about the efficacy of their political involvement. Without such a positive attitude, they wouldn't have been willing to invest their efforts in trying to influence the provincial Cabinet. In order for the widespread active participation called for by Etzioni to occur, this positive attitude needs to be commonly held. The schools can play a key role in its development.

T. W. Palmer, a 17th Century English writer, stated "Mere knowledge is not power; it is only possibility. Action is power . . . ." Schools have sometimes been considered storehouses of knowledge, institutions in our society responsible for passing on to youth what has been learned by scholars in the various disciplines. Palmer argues that this is like priming the gun, but providing it with neither sights to aim it nor a trigger to fire it. Knowledge is presumably valuable for its uses. And in a democracy, those uses become the sights and trigger as well as the charge. Democracies purport to provide equal opportunity to guide government. However, if schools do not help students to act effectively on their knowledge, it is unlikely that this equal access to power will come to be. Brameld suggests that active involvement in reconstructing society requires active participation by as many people as possible. He points out that democratic self-government depends upon a large number of citizens playing active roles in critically examining *what is* and deciding *what should be*, or what is the most desirable future, and then actively working toward that future. Where people fail to be active in large numbers, government tends to be responsive to power blocks which are active. These power blocks could be big business, organized labour, or other groups. Eyler (1977) examined research on influence and concluded that active participants in political affairs come from higher economic classes, and "Since elected officials are most responsive to the views of active citizens, the greater impact of some economic and social groups represent an injustice to non-participating citizens" (Eyler, 1977, p. 10). As societies become larger and more urbanized, governments and large institutions take on more and more responsibility for matters with great impact on individuals' daily lives, their health, safety, education, and economic security. Eyler (1977, p. 10) notes that "The non-active citizen under these circumstances will be more and more likely to suffer disadvantages from government policy." She concludes that the school must help these groups develop competence in active citizenship, or "we encourage continuance of the pattern whereby students least likely to develop political competence in home or community settings are also less likely to be exposed to experiences that will help develop them in the schools" (Eyler, 1977, p. 10).

Such an active role depends upon more than knowledge from the social science disciplines. The active role depends, as well, upon confidence in one's ability to work with others in influencing social

decisions. Etzioni (1968) suggests that the nature of a large society is such that the chance of success by individuals in shaping the future of the society is slight. Hence, people need to be competent in working with others to achieve common goals. However, unless self–concepts include a perception of self as capable of attaining goals through such cooperative efforts, it is unlikely that energies will be invested in such activities. If people feel that "you can't fight city hall" and that legitimate channels to power are ineffective, then they are more likely to turn to means they feel *will* be effective, as has occurred in democratic countries in the past. We needn't go back as far as Louis Riel for examples. The FLQ violence is still fresh in the memories of most of us. Farmers barricading highways to stop meat shipments, Native people blockading access to irrigation dams, workers fighting against the picket line violators all are commonly–seen examples of groups resorting to action outside the law when they feel legal forms of influence will be ineffective.

In order for democracies to succeed, people must be helped to develop positive attitudes toward working with others to influence policies through legitimate channels. Such attitudes will probably not be developed in the homes or communities among lower socio-economic groups. These attitudes, and the knowledge and skills needed to succeed in active citizenship, must therefore be developed in the schools.

II. Should This Responsibility Be Part of Social Studies?

Traditionally, social studies has been the subject area in which students learn about their society, its history, its physical setting, and its social, economic, and political institutions. Social studies curricula across the nation call for the development of these kinds of knowledge. For example, *The 1981 Alberta Social Studies Curriculum* states that "To be an effective citizen, one needs to be informed. Only by knowing their world can people exercise even partial control of that world." The program then lists facts, concepts, and generalizations intended to synthesize knowledge from history and the social science discipline which can best serve the uses intended.

Similarly, the Nova Scotia Department of Education (1975) developed a draft of an elementary school studies program which placed the development of knowledge from the disciplines of geography, sociology, history, economics, and anthropology in a key role. This knowledge is to be allied with skills and attitudes which help students "understand that the community is also dependent upon the active contribution of the citizen. The individual by participating through responsible citizenship, will be better able to enjoy and improve his environment" (Nova Scotia Department of Education, 1975, p. 5).

Other curricula from British Columbia to Newfoundland draw upon knowledge from history, geography, and the social sciences to help students develop an understanding of their social and physical environments. This knowledge provides the base for understanding the rapidly changing setting in which students are growing up. Using this knowledge, students can speculate about desirable futures and ways of achieving them. It is the existence of this traditional knowledge base which makes social studies the appropriate school subject for development of attitudes and competencies in active citizenship.

Examples of this relationship between knowledge and acting on issues may be found in Hodgetts and Gallagher's *Teaching Canada for the 80s*. In a chapter titled "Studying Public Issues in Canada." Hodgetts and Gallagher (1978, p. 122) emphasize the importance of developing foresight, "the ability to weigh alternatives in terms of future costs and benefits." The knowledge needed to predict consequences would draw from such disciplines as political science (What kinds of political activity is this issue stimulating?), history. (When did this issue first become apparent? What specific circumstances caused its appearance), geography. (What evidence of the existence of this issue can be identified locally and in other regions of Canda?), and others. In the six issues they use to illustrate how to study public issues, key questions which come from economics (What effects do American owned multi-national corporations and American based international labor unions have?) sociology. (How is the Canadian quality of life affected by class-structure and mobility?), and anthropology (What are distinctive characteristics of French-Canadian culture?) The authors are clearly pointing to the need to bring knowledge from the social sciences into use in predicting consequences before making a decision about a preferred future. Predicting consequences is a necessary step preceding civic action to attain that future, and makes social studies the best subject in which to develop the attitudes and competencies needed for active participation.

A related reason for including social action abilities in social studies is the "hidden curriculum" effect. Gillespie and Ehman (1974), and Metzger and Barr (1978) are among the numerous authors who report evidence of a relationship between student participation in social action (specifically, school governance) and positive attitudes toward an active role in social and political issues. These authors' evidence suggests that the social studies program which has *students* only engage in academic study of society and of social issues, but has them *do* nothing about the issues studied, is teaching attitudes of passivity and attitudes that the desirable role is to accumulate knowledge about society and social issues but do nothing about these issues. The "hidden curriculum" so effectively learned from such a social studies program is a set of self-perceptions or self-concepts resulting in students thinking of themselves as knowers, not doers. The decision not to include a social action component in the social studies program is, then, a decision to

foster a certain set of passive attitudes which are neither in the best interests of the individuals nor in the best interests of a healthy democracy directed by the needs and wants of its members.

III. What Kinds of Skills and Knowledge Are Needed for Students to Take Effective Social Action?

Social studies teachers are fortunate that in recent years capable people have turned their attention to this question, and have developed careful analyses of key abilities and knowledge needed for competence in social action. Newmann and his students have tried out programs in high schools, and have reported the framework of these programs. In *Education for Citizen Action: Challenge for Secondary Curriculum* (1975), Newmann built the case for social action competencies being included in school programs, and in *Skills in Citizen Action* (1977), he elaborates on the basic competencies needed and suggests materials and activities useful to develop them.

Recognizing that most effective social action occurs at the lower, informal levels, Newmann (1975, pp. 16-17) rejects emphasizing the formal structure of government (how a law is passed), and focuses on such informal processes as identifying power holders, how to capture the attention of officials and bureaucrats, how to organize interest groups, and how to use freedom of information laws. Second, research skills are emphasized; but, recognizing that much of the data will need not be housed in libraries, more emphasis is placed on interviewing, surveying, using records of agencies, and organizing data systematically (Newmann, 1975, p. 17). A third element is the development of the ability to make personal choices based on values. Newmann's students would need to develop understanding of such ideas as equality, liberty, due process, consent of the governed, pluralism, and justice. Students would need ability to support claims with evidence and "if–then" logic, differentiate among fact, definition, and value claims, and recognize ambiguity (Newmann, 1975, p. 18).

Newmann also emphasizes the importance of developing communication skills and related to that, of working cooperatively in groups. As students work toward the broad goal of using written and spoken language to achieve personal and group goals, they will need to become more able to establish trust with others, gain more insight into how people's perspectives influence their interpretation of messages, become more sensitive to words used to put people down and to hide feelings, and to use nonverbal cues to help interpret messages. Students use communication skills to build collective strength and cooperation in groups and to develop positions, policy responses, and solutions to social problems. Groups decide what should be done about vandalism and housing code enforcement and try to build group support for the position taken (Newmann, 1975, pp. 35–40). Other skills revolve around the action itself and include development of an "assertive role" which may require building psychological strength to

cope with stress when influencing others to donate money, attend meetings, change administrative practices, or participate in rallies or boycotts. Newmann (1975, p. 65) suggests the need for skills in political canvassing, fund-raising, testifying at public meetings, parliamentary procedure, using newspaper files, poster making, holding a press conference, and bargaining (p. 65).

A second group of researchers concerned about developing competencies in civic and social participation are Judith Gillespie and John Patrick. Their *Comparing Political Experiences* (1974) program has effective participation in everyday political settings as its goal. Toward that end, they seek to provide the knowledge, skills, and participation training needed, but also provide direct political participation experiences.

A third source of suggestions for knowledge and skills needed to develop competence in active participation in socio-civic affairs is the work done by Ochoa and Johnson (1975), based on Etzioni's extensive study, *The Active Society* (1968). The proposal developed by Ochoa and Johnson recognizes the greater influence possible for people working in groups rather than individually in a large society. Therefore, they identify skills and knowledge needed for individuals to operate effectively in large economic, social, and political organizations that affect their lives, to communicate with and influence such organizations.

A fourth source of suggested abilities for active socio-civic participation is the "Social Studies Curriculum Guidelines" adopted by the National Council for Social Studies. These guidelines, developed by Marker, Ochoa and Tucker (1971), were designed to develop young adults who would say, "I know what's going on, I'm a part of it, and I'm doing something about it." The section listing abilities briefly notes the importance of communication skills, ability to cope with conflict and authority, ability to deal with highly charged emotional conflicts, ability to be effective as either leaders or followers, ability to function as thoughtful critics, and ability to bring about needed reform through legitimate processes.

EIGHT TYPES OF SOCIAL ACTION SKILLS

The four sources summarized above have several elements in common. These commonalities suggest the kinds of abilities teachers should be helping students develop in order to help them become effective in taking action to achieve preferred futures.

1. *Building Knowledge*

   Most of the above sources place a great emphasis on abilities needed for building knowledge about an issue, alternative solutions to it, and likely consequences of acting on those alternatives. Such investigative skills as interviewing, surveying, observation, record searches, document collection, consulting

experts, and comparing sources all are seen as vital to knowledgeable, informed social actors. Rash, uninformed action clearly is to be avoided.

2. *Choosing Action*

Related to these sets of skills are others clustering around choosing a course of action. Most skills or sets of skills suggest the importance of *moral reasoning*, ethical considerations, or value–based decisions as basic to good choices. Various sources point to the importance of skills that relate alternative solutions and their likely consequences to the values gained and lost by each solution, and identifying values is used in justifying a preferred solution. The importance attached to ethical action, reflecting important values, is clear in all of the sources examined.

3. *Criticism of Proposed Action*

Another skill to be applied before planning and taking action is *criticism* of the solution chosen. Skill in identifying outside critics as well as skill in personal criticism is generally regarded as necessary. Such skills may involve setting up groups specifically for this purpose, ability to use others' criticisms to revise positions, and examining a chosen solution from others' perspectives.

4. *Building Group Cohesion*

The three skills above prepare for more clearly action–oriented skills generally agreed upon. The first such skill recognizes the need for *group* action. Effective social actors need to be able to work cooperatively in groups, to become skillful in both leadership and follower roles, to provide social satisfaction that assures group maintenance, to maximize agreement about goals and to minimize conflict, to use events, projects, and symbols to build unity and esprit de corps, to identify problems of concern to most group members and to build commitment to resolving those problems.

5. *Enlarging the Support Group*

Several sources recognized that power and influence are greater when larger numbers of people support the group goals. Skills in identifying and recruiting potential new members of the group and building their commitment to group goals, in identifying other groups with similar goals and building working coalitions with them, in influencing people to attend rallies, public meetings, demonstrations, or other forms of public support, all are identified as essential in effective action in large, urbanized societies.

6. *Influencing Power Holders*

Another set of action skills recognizes the reality of the need to influence power holders. A first skill pertains to identifying key officials and their supporters, determining whether they are

directly answerable to voters or have been appointed, and who might have greatest influence with them or power over them. Students also need to develop skill in identifying the values of those they need to influence in order to plan an effective appeal.

7. *Planning a Campaign*

   The next set of skills commonly noted are used in *planning a campaign* to achieve the agreed-upon solutions and goals of the group. Communications skills are important in such planning; and these skills are emphasized by each of the four sources cited. These planning skills include: identifying the group's resources, identifying alternative forms of influence and power available to the group, deciding the most effective assignment of resources to those alternatives, and planning for a sequence of activities building up maximum involvement and influence. Honest assessment of the constraints which limit group resources is needed so grandiose or unachievable plans are not attempted.

8. *Action Skills*

   Finally, skills to implement realistic plans are needed. These skills include effective use of all media to generate widespread awareness and support, communication skills to develop messages clearly and convincingly in order to convey plans to members and supporters, ability to conduct meetings, to bargain, to write and present briefs, to hold press conferences, to raise funds, to canvass for signatures on petitions and other support, to speak before an audience at public meetings, to appeal to the values and concerns of target groups, and to mobilize members' participation in letter-writing, phone-in, and personal calls on power-holders.

DIRECT AND INDIRECT SOCIAL ACTION

The abilities listed above assume that social change comes about when groups influence power-holders to act on issues. The anti-pollution march and the brief presented to the Alberta Cabinet mentioned at the beginning of the article are forms of *indirect* action, where concerned groups with few resources to deal with the issue try to influence power holders who are responsible for the use of major resources. Other examples of indirect social action include parents petitioning city hall for a school stop light, women picketing a steel plant for equal hiring policies, Native people holding a sit-in to call attention to unemployment levels, university students holding a demonstration at the legislature protesting tuition increases, and teachers striking for lower teacher-student ratios.

In addition to indirect social action, many teachers have involved their students in *direct* social action. Instead of influencing power holders to use major resources to deal with issues, direct action involves

using the limited resources of the group to help with a problem. A recent issue of *One World* (1979) reported examples of teachers at all grades, 1–12, who had provided students with a variety of experiences in direct social action, such as:

Grades 1–2–3 — Beautification of school grounds.

Grade 5 — Clean–a–thon (followed by indirect action: setting up an anti–litter display in a mall).

Grades 7–8 — Collecting clothes and canned goods for the Salvation Army.

Grade 9 — Volunteer workers in a nursing home.

Grades 10–12 — Adopted a third world child.

Grades 10–12 — Helped clear land for a local retirement home.

Grades 10–12 — Help in inner–city day care centers.

Grades 10–12 — Make stew in skid–row hostels.

Grades 10–12 — Teach English to immigrant children.

Grades 10–12 — Raise money for a community agency that had its funding cut back.

Banks (1977) suggests that direct social action projects may be more appropriate than indirect ones for younger children. It may be difficult for youngsters to get power holders to take them seriously, and frustration rather than success may result. Banks emphasizes that for direct action projects, "*The primary purpose of such activities should be to provide students with opportunities to develop political efficacy rather than to provide community services*" (Banks, 1977, p. 477). However, if the experience does result in students developing the feeling that getting involved can pay off, it seems likely that it also provided community service.

IV. What Can Teachers Do to Help Students Develop These Skills, Abilities, and Knowledge?

A. Select issues on which action is feasible.

An initial concern for a teacher who wishes to help students develop the kinds of abilities outlined above is the selection of appropriate social skills lending themselves to social action. Newmann suggests that the most authentic way of deciding on issues is to involve students in helping various social agencies in the community. It is likely that this experience will develop a concern for some of the issues and problems confronted in trying to achieve the goals of the agency, and consequently the problem achieves authenticity for the student.

However, several other considerations need to be applied to potentially useful issues as well. Chamberlin and Massey (1974) include suggestions that problem areas chosen should: (1) be of concern to the individual, (2) have a variety of alternative solutions, (3) be significant for many lives, (4) affect large areas of life, (5) be open to control or influence, (6) be recurring rather than transient problems, (7) allow for non–participation by students, (8) consider the age and experience of students, (9) not violate community laws, and, (10) be possible to obtain adequate information about.

B. Use a process to organize activities.

Implicit in the way Newmann and also Gillespie and Patrick have organized their sequence of skills is the suggestion that teachers organize learning activities around some comprehensive process model. For example, the *1981 Alberta Social Studies Curriculum*, suggests the process shown in Figure 1.

Using this model, students would systematically identify an issue, build up appropriate knowledge about the issue, decide on a preferred solution, decide on the feasibility and desirability of acting, either do something about their solution or postpone action, and evaluate and reflect upon action and process. This has several similarities to the models proposed by Simon (1970) and by Banks (1977).

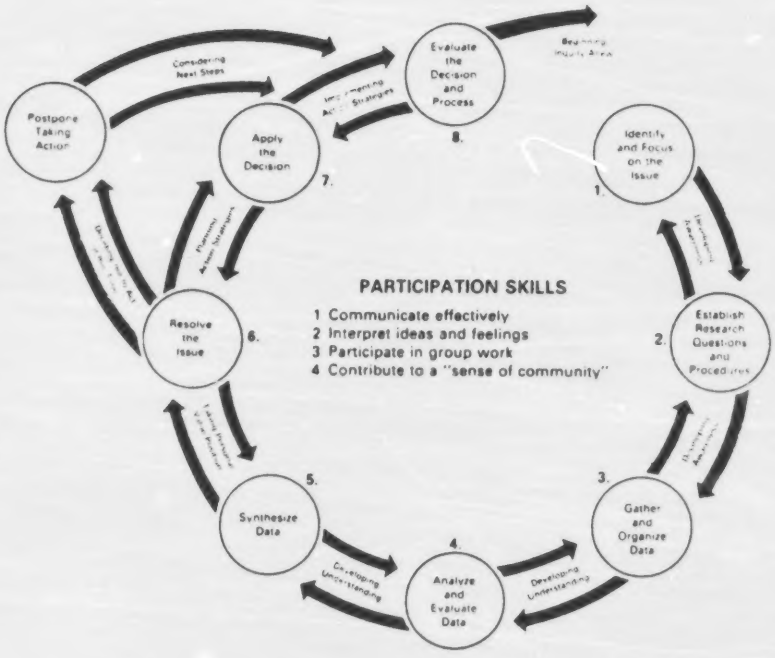
C. Use large blocks of time.

A number of teachers at both elementary and secondary levels, have been successful in helping their students develop the attitudes, knowledge and abilities needed for effective socio–civic participation. The nature of these teachers' learning activities is worth examining for methodology that has worked. William Hyrchuk taught at M.E. LaZerte High School in Edmonton. He worked in a program which gave credit in Social Studies, English, Physical Education and Special Projects, but operated as a block, using five afternoons a week for ten months (Hyrchuk, 1978). This need for a large block of time was also felt to be important by Newmann. It enables students to get out of the school and into the community, to organize time to fit activities rather than school periods, and to bring several staff together to work with one group of students. At the elementary school level it is much easier to plan, since teachers there have long been aware of the advantages of integration of subject lines. The emphasis on communication skills in the abilities noted in section III makes English a logical partner in such a time block.

D. Developing investigative skills.

Taking students out of the classroom is a necesssary first step for building these skills, and has been successfully done by kindergarten teachers. Learning about the ways a neighbourhood

A PROCESS FOR SOCIAL INQUIRY



INTERPRETATION OF FIGURE I

The system of two-way arrows indicates that progress through the process of inquiry is not lock-step. During inquiry, as an issue takes on a new perspective, students will frequently find it necessary to "double back" to steps covered previously. Social studies students, like researchers and citizens intent on resolving social problems, should be guided by a purposeful and systematic approach to problem-solving while allowing for deviations in procedures on the basis of intuition, dead-ends and such realities as schedules and available resources.

meets needs for safety may be begun by a walk through the neighbourhood, recording the number and location of traffic control signs seen, the number and location of school patrols, the number of cars passing a corner per hour, and the number of school children crossing a street the half hour before school. Each activity listed gives students opportunities to develop observation skills and begin realizing the importance of accurately recording observed data. Older students may use various forms of measuring as part of observation. For example, William Hrychuk, an Edmonton high school teacher, tells of students using stop watches to collect data on traffic "wait-time" at busy intersections and using the data to argue against freeway development in the river valley (Hyrchuk, 1978). Other teachers have used cameras, checklists, sketches, frequency tallies, maps, charts with columns for categories of data, time lines, flow charts and other means of accurately recording and organizing data.

Chamberlin and Massey (1973) suggest that five skills which contribute to effective observation, include skill in:

(1) developing an observation schedule to record data;

(2) recording data accurately in tallies, sketches, and written description;

(3) organizing data to test hypotheses;

(4) drawing tentative conclusions, noting sample limitations;

(5) comparing results with those of others.

A Grade 5 class studying alternative ways of designing communities used the observation schedule on the following page to record data needed to test students' hypotheses concerning the frequency of privacy measures taken in a purely residential area and a residential area adjoining a business area.

A second investigative skill involves using surveys. This use of surveys includes (1) planning the survey to be used, including its title, introduction, statement of purpose, directions for response, appropriate items and closing; (2) selecting the sample to whom the survey will be distributed; (3) organizing the survey responses to test hypotheses; and (4) drawing conclusions and implications.

A grade 2 class working on the problem, "Who Should Help Strangers?" developed a survey to find out parents' views on how children should respond to strangers' requests for help, and found the data agreed with their hypotheses.

Grade 5 students developed the survey below as part of their study on community designs, and checked it for the six parts noted above. They then hypothesized about differences in responses among the five groups where they planned to distribute the questionnaire.

OBSERVATION SCHEDULE
FACTORS AFFECTING PRIVACY

	Number of Times Used to Extend Privacy Business Residential Area)	*Number of Times Used to Extend Privacy (Residential Area)*
I. NEIGHBOURHOOD DESIGN		
A. Fences		
B. Hedges		
C. Crescents		
D. Other		
II. PLACEMENT OF BUILDINGS		
A. Windows		
B. Garages		
C. Placement on lot		
D. Apartments or Duplexes as buffers between business and houses		
E. Other		
III. LANDSCAPING		
A. Parks		
B. Shelterbelts		
C. Trees and Shrubs		
D. Other		
IV. APARTMENT DESIGN		
A. Balcony dividers		
B. Drapes		
C. Other		

Conclusion: _____

LOCATION SURVEY

Our class is conducting a survey to find out what people like and dislike about the places where they live. To help us gather this information would you please answer the following questions:

1. Where do you now live? _____
   e.g., farm (give type), small town, city, suburb, acreage.

250

2. Where would you like to live? _____
   e.g., farm (give type), small town, city, suburb, acreage.

3. If the answer to #1 above differed from your answer to #2, tell why.

   _____

4. Where do you now live? _____
   e.g., one family home, duplex, apartment, high rise, trailer home, other

5. Where would you like to live? _____
   e.g., one-family home, duplex, apartment, high rise, trailer home, other

6. If the answer to #4 differed from your answer to #5, tell why.

   _____

The skills needed for interviewing are similar to those for surveying, except that personal interaction permits use of probing questions to seek clarification and elaboration of responses. Students need to become capable of telling when it is appropriate to ask "Could you explain that a bit more?" or "I'm not sure what you meant by 'jerry-built houses.' Could you give me some examples?" Another *difference* between interviewing and surveying is the problem of recording responses. Students need skill in developing interview schedules which make it easy to record responses, as shown in the figure below. Use of tape recorders is also a great help, especially for very young children with undeveloped writing skills.

INTERVIEW SCHEDULES

Introduction: Mrs. Jones' fifth grade class is trying to find out why people have moved to our community from other places. We need answers from people who used to live in cities, small cities, towns and farms, so your answers are important. Only your answers, not your name, will be used.

1. Where did you live before you moved here?
   City_____(100,000+) small city (10,000–100,000)_____
   town_____ farm_____

2. Why did your family move here?
   Probing Question: Were there any other reasons why you or others in your family wanted to move here?

3. Was there anyone in your family who did not want to move here?
   Who? Why? _____

(Chamberlin and Massey, 1973)

Investigative skills in record searches also need to be developed. These skills were developed by students in Decatur, Georgia, who used

cemetery records to do a history of the number of burials in the past, and projected future needs for burial space (Conrad and Hedin, 1977).

SUMMARY

Many teachers are now preparing their students to be active citizens, strongly committed to acting on their convictions. They have decided that the school must accept responsibility for developing positive attitudes toward active citizenship. To develop that attitude, and the necessary knowledge and skills to effectively apply it, these teachers have had their students use an inquiry process to enable students to develop research skills needed to build knowledge about the historical, political, social, and geographic context of the issue. Students have been helped to become more effective in using communication skills needed to work with others in planning and carrying out direct and indirect social action. And students have developed confidence in their ability to do something to make their communities and their society better settings for living.

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PART FIVE: *THE SPECIAL CASE OF NATIVE EDUCATION IN SOCIAL STUDIES*

Recent and, in many people's minds, long-overdue criticisms by Native Canadians that they have been excluded from the history of their country have prompted social studies educators to become more critical of teaching materials and curriculum proposals that deal with Canadian history. As a result, the teaching of units of study about Indians, Inuits, and Metis and the *inclusion of Native Canadians in* the total picture of Canadian history is being pressed. A. J. Dyer's chapter "Teaching About Indians, Inuits, and Metis," offers many suggestions for teaching this subject. Dyer's approach offers help for those teachers, particularly at the junior high level, who wish to involve their students in the study of Indian, Inuit, and Metis heritage.

17

Teaching About Indians, Inuits, and Metis

A. J. Dyer

That Indian, Inuit, and Metis children need a knowledge and understanding of their own cultural heritage for identity purposes appears self-evident. That all Canadian children need this same knowledge and understanding of that cultural heritage is controversial but nonetheless compelling! This chapter outlines some approaches to teaching the material, gives suggestions as to sources, as well as pointing out the values of such study. Plato once said, "If you want to understand a problem, look to its origins." Canadian students can benefit by such an exercise. Looking back to the origins is good advice for Twentieth Century teacher-planners of curriculum and instruction in Social Studies for Canadian schools. What follows is a list of specific approaches for making a beginning.

APPROACHES TO INTRODUCTION OF TOPIC

One approach to introducing Indian, Inuit and Metis heritage to Social Studies students might be to ask the origin and original meaning of the following: (1) Canada, (2) Quebec, (3) Ontario, (4) Saskatchewan, (5) Manitoba, (6) Yukon, (7) Ottawa, (8) Toronto, (9) Winnipeg, (10) Athabasca. Children in grade five could identify the terms, tell where each is located, but be absolutely mystified when asked the original derivation of the meaning. Each of the terms tells us

something about our national history. While the examples given above are not representative of all the "nations" of Original Peoples of Canada, inference from the list will suggest Inuit/Athapascan, Iroquoian and Algonkian derivation. How nation, province and capital received its name leads to a story—when, where, by whom, how and why? Answers and sources of the quiz are given in the footnotes. [1]

If a linguistic approach seems more desirable, try the *Dictionary of Canadianisms*. List some very common words and test whether students recognize their origins, i.e., (1) toboggan, (2) wampum, (3) Saskatoon, (4) tomahawk, (5) totem, (6) muskeg, (7) muktuk, (8) kayak, (9) Sasquatch, (10) potlach.[2] It is interesting to note that Pohorecky (1970, p. 30) contends that 50,000 Indian words have been incorporated into the four European tongues now dominating the Americas: English, French, Spanish, and Portuguese. A reverse approach would be to take a page of the dictionary or a number of pages and calculate the number of contributions of Indians to our language. Many of us have a Cree vocabulary, unwittingly.

Still one more quiz could exhibit how little we remember of the important and memorable Original Peoples. How many individual Indian, Inuit people are remembered in the history of Northern, Atlantic, Central, Western, and Far Western Canada? Have students make a list. Then have them utilize the five volume *Dictionary of Canadian Bibliography* to augment the list. Inevitably the questions arise—why are so few remembered? Did so few do so little? Why is a person remembered? What is the task of the historian?

Defeather the Indian and move to contemporary issues. Who of Indian, Metis and Inuit are contributing in athletics, music, acting, food production, medicine, education, politics, poetry, and academics? The *Indian Graduate Register*, (1978) obtainable yearly, makes interesting and informative reading.

Cree Way Project, operating at Rupert House, James Bay, has produced volumes of curriculum material. John Murdoch, its former co-ordinator, tells of how he made an introit into the community by its school. Murdoch searched the provincial archives for the oldest

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[1] Canada (Iroquoian "Kanata")—Village, community.
Quebec (Algonkian)—Narrow passage or river.
Saskatchewan (Cree)—Swift flowing river.
Ontario (Ojibwa)—Beautiful lake.
Manitoba (Ojibwa)—Lake of the prairies; (Cree)—The strait of the Spirit of Manitobou.
Yukon (Kutchin)—On great river.
Ottawa (Algonkian)—To trade.
Toronto (Huron)—A place of meeting.
Winnipeg (Cree)—Muddy waters.
Athabasca (Cree)—Grass or reeds here and there.

(Hamilton, 1978)

[2] (1) Toboggan—(Micmac), Algonkian; (2) Wampum—Algonkian; (3) Saskatoon—Algonkian (Cree); (4) Tomahawk—Algonkian; (5) Totem—Algonkian (Ojibwa); (6) Muskeg—Algonkian (Cree); (7) Mukluk—Inuit; (8) Kayak—Inuit; (9) Sasquatch—Salish; (10) Potlach—Nootka (Chinook Jargon).

(Avid, 1967)

pictures he could find of Rupert House. The pictures were enlarged. Elders came to school, recognized relations in the pictures. A whole new flood of stories was released .

A host of materials are available from the paintings of Karl Bodmer (Davis & Ronnefeldt, 1976), Paul Kane (1968), George Catlin (1973), Thomas Hood, and George Back. These paintings were done fifty years before the American Civil War and the advent of cameras. Add the paintings that have been done since, and what an art unit you could create!

A teaching strategy that calls for imagination is one taking the converse of the usual approach. What did the Indian see in the newcomer? An oral tradition does exist or has been written about. Francis Hall relates the tale of the Inuit who saw Sir Martin Frobisher land on Baffin Island in 1576. Father Petitot recalls that the Indians referred to Alexander Mackenzie as "Long Neck" and referred to his chief characteristics in their view as "stinginess, coldness, quarrelsomeness and downright obstinacy." Stefansson refers to the tale of the Inuit, of how the Sir John Franklin party met their deaths in the 1840s. True, this takes knowledge of the story, but each teacher can see it from the Indian side: become the Skraeling, Donnacona, Membertou, or Poundmaker! The advantage of this converse approach is that it helps students to read history or any work with a critical eye and a sense of perspective. Isn't this part and parcel of what every Canadian citizen should be able to do?

For sheer drama, few incidents can match the tale of Matonabbee's relationship with Samuel Hearne in 1769-1772 (Hearne, 1971). Or Thanadelthur (Slave Woman) who helped Hudson's Bay Company Governor Knight make peace between Cree and Chipewyan so that William Stuart could cross the Barrens to visit the Athabasca tar sands in 1715 (Van Kirk, 1974). Or Ebeirbing and Tookolito (Joe and Hannah) aiding Captain Tyson and crew to keep alive aboard an ice pan that floated 2000 miles for six and one half months into the Atlantic Ocean in 1872. Or Qitdlarssuaq, or William Oglibuck, or Francois Beaulieu, or Akaitcho (Crowe, 1974; Stevenson, 1970). This is a full blooded approach that reveals the gallantry and the unselfish character of Native people.

The examples in the above paragraph were deliberately taken from Northern history because this history belongs to all Canadians. In our search for materials, we sometimes concentrate on the Miramachi, the St. Lawrence, the Saskatchewan and the Fraser. Students need to realize that Canada stretches to the 83rd parallel of latitude. This northern study is required in tandem with the story of Membertou, Hiawatha, Deganaweda, Tecumseh, Joseph Brant, Pauline Johnson, Atoharto, Saugamuppee, Crowfoot and Joe Capilano. These are but few of the *dramatis personae* in a rich panorama of Indians of Canada. Many more are suggested in the *Handbook of Indians of Canada* (1913).

Malcolm Lewis (1978), in his researching of J. B. Tyrrell's trips into the Barrens, relates how Tyrrell's maps demonstrated the use of Indian knowledge of terrain to draw phenomena far from his own line of traffic. Take any one of the Journals of the "Explorers" and "Discoverers;" allow the students to surmise where the geographic knowledge came from and who helped whom get where.

The description of the traditional political system in Mindella Schultz's book *Comparative Political Systems* (1967) gives a good example of how reading ethnographic materials about Amerindians leads to a greater understanding of existing political systems. In the same series, *Comparative Economic Systems*, Vihjalmur Stefansson is quoted at length on traditional economic systems. This series is suitable for Junior and Senior High School.

Pettitt, in *Primitive Education in North America* (Coleman, 1968), derives a number of generalizations from ethnographic writings that are useful to modern educators. In this day, when we are examining our own educational systems, pondering aims and goals and even attempting a definition of what education is, Pettitt makes good sense. Lest we forget, we count among the fathers of education back through Dewey, Hobart, Pestalozzi to Rousseau. And where did Rousseau get his inspiration?—from his conception of Amerindian life.

Pettitt lists the characteristics of the education system of different Amerindian tribes. Students, by reading such materials, begin to realize that "primitive," as Pettitt uses the term, means not "crude" but "beginnings." It is helpful for students to realize that the Greeks and Romans did not originate "education," but that an education system has been required by all societies to socialize the new, young member. Pettitt suggests that professional educators should examine case studies of these systems of education in order to study the mechanisms of transmitting a culture.

Finally, Mr. Justice Berger (1977, p. 93) says that, "The Native people of the North have values that are quite different from our own. . . But we must learn what values the native people still regard as vital today." The transcripts of the Berger MacKenzie Valley Pipeline Inquiry, where 1200 people were interviewed, provides substantial study materials for value detection.

OMISSIONS AND DEFICIENCIES OF EXISTING MATERIALS

James Walker (1971) reviewed eighty-eight titles of books most frequently appearing in undergraduate bibliographies at Canadian universities. The picture depicted by the seventy-four different authors were in Walker's terms "confusing, contradictory and incomplete." The Indian's place in history awarded by these authors was limited and narrow. If the authors did not promote the formation of stereotypes, they did little to correct them.

In Saskatchewan, Manitoba and Nova Scotia, studies have been conducted on the treatment accorded Indians by school textbook writers. Suffice to let the Manitoba title speak the thought—"*The Shocking Truth About Indians in Textbooks* (n. d.)."

On the surface, this appears as a rather wild charge. What did the historian and the textbook author miss and why? This argument is not to disparage such authors but to make a valuable augmentation to what we already know.

Take, for example, the *Inuit Land Use Study* (Freeman, 1976). In the three volume, 1976 work, there are a number of articles on "oral history" and "oral tradition" and their value to the scholar. One example given is the Inuit "oral tradition" rendition of Sir Martin Frobisher's five lost men. In 1576, Frobisher met the Inuit in Frobisher Bay on Baffin Island. Five of Frobisher's men were either captured or escaped. Frobisher came back in two successive years but the five men were never heard of again until 300 years later. In-nook-boo-zhee-jook, an old Inuit woman, in 1860 told Charles Francis Hall, the American visitor to Baffin, that the five men had stayed with the Eskimo, had built a boat, and had attempted to sail home. In the story, even the name of the Inuit who had been particularly kind to the five escapees was remembered (E-loud-ju-arng) as was the name of the observer of the five men (Man-nu). One simple example does not make a case but many more are cited in the articles.

"Oral history" is what one can remember about an incident whereas "Oral tradition" is a method of transmitting data from one generation of people to another. The elders of a tribe relate the story and it is remembered. There is criticism by other elders and so the story tends to keep its accuracy.

It is thus that a non-literate society retains its history. Without "oral tradition" there would be no Livy, Thycidides, Homer or the Bible.

This may be one of the reasons for the omission of Indian history. But the question raised here is "What methods must the historian utilize in order to approximate an event of the past?" This involves historiography.

One further avenue that could be pursued in looking for the reasons for the omission of the Indian story from our history lies more in the field of the philosophy of history. What constitutes the history of Canada? Where does the history begin? Some people think Canadian history began with Jacques Cartier. Some picture it as the movement of Europeans and European ideas across the geographic half of North America. This whole question of Canadian history is a vital one for Canadian social studies' students. A unit based on Indian history is likely to raise this very basic question. It was raised in the title of that now famous study, "*What History? What culture?*"

Canadian history is not a European transplant. The idea or concept of Canada is autochthonous to the land and people who lived and live within its present boundaries. A history of Canada must go to times beyond Jacques Cartier and include representations from all cultures within its bounds. Our national survival requires this type of attitude and definition.

If one of the approaches suggested at the beginning of the chapter is adopted, then that beginning will almost inevitably lead into historiography and into definitions of history and what it is to be a Canadian.

There are useful and informative books available to give substantive help to the beginning teacher. The Department of Northern Saskatchewan Curriculum Division has issued *Our Heritage: The People of Northern Saskatchewan*, by M. Tymchak (n. d.). Further, that Division is teacherizing this Grade Nine course by providing teaching materials for the text which was primarily written for teachers. Keith Crowe's (1974) *A History of the Original Peoples of Northern Canada* is a student text. E. Palmer Patterson's (1972) *A History of the Canadian Indian Since 1500* has good materials and is written for teachers. John F. Bryde's *Modern Indian Psychology* (1971) has an excellent section on Sioux history and is written at a Junior High level. Tawow periodical has begun to devote whole issues to groups of people. For example, the section on the Micmacs is excellent. Laviolette's *The Struggle for Survival* deals with British Columbia regions, whereas A. J. Ray's *The Indian and the Fur Trade* has descriptions of western historic movements of Indian people. *The Native Peoples of Atlantic Canada: A Reader in Ethnic Relations* (McGee, 1974) plus *Source Materials Relating to the New Brunswick Indians 1786–1826* (Hamilton, 1976) are two excellent sources on Atlantic Canada. *Friend and Foe: Aspects of French Amerindian Cultural Contact in the Sixteenth and Seventeenth Centuries* (Jaenen, 1963) reflects some of the aspects earlier commented on.

Most of the above suggestions reflect an historical orientation. The four horsemen of bibliographies are Abler (1974), Brooks (1976), Whiteside (1973), and Hodge (1976). These four contain a multiplicity of studies and all are requisite for any school library.

This is only a short list of helpful books and, unfortunately, few of the authors are Indian, Metis or Inuit. A new plethora of books by such authors is suggested in the annotated bibliography of the National Library of Canada (1974).

WHO MAKES CURRICULUM

The question arises, "Who should do the planning and building of curriculum resource units on Indians, Metis and Inuit?" The political arms of these groups as well as individual members claim to be best suited to prepare these materials. Berger (1977, xviii) writes, "Euro–Canadian society has refused to take Native culture seriously."

Further, he declares, "The knowledge [that of the Original Peoples] of the land and its life constitute distinctive ethno-scientific traditions (1977, p. 7)." Until such time as curriculum units are constructed by people who understand the philosophy, language and culture—and even after they are—individual teachers must be concerned with the construction of units so that positive attitudes and values are communicated or developed in all school pupils—elementary, secondary and university.

Teachers of Indian, Metis and Inuit children would find Richard King's handbook (1978) useful. King defines and discusses ethno-pedagogy and gives an excellent two page "outline of a Core of Knowledge Available in Most Native Indian Communities in British Columbia [or elsewhere]."

The Department of Education of the Northwest Territories (1971, 1972, 1973) and Ontario (1975) have also issued handbooks which are suggestive and practical. Paul Robinson's *After Survival* is a treasure chest of teaching suggestions.

But the proverbial buck remains, as always, with the classroom teacher. He must create the unit and devise his teaching strategies to fit his students, their class and sophistication level.

ORGANIZING A UNIT

The teacher and the class begin with their single theme as shown in Figure 1—"Canada's Original People." They list subtopics or divisions of the theme which the teacher originally tried on his students, i.e., "Canadianisms," "people" and "language." The teacher lists the elements he utilized under each subdivision. He and the class then attempt to relate elements of the three subgroups to divisions of people, i.e., Cree, Inuit, Iroquois, Athapaskan, Ojibwa, Algonquin, Huron, Micmacs, or British Columbia region.

It matters not that the system of Categories of Groups of People in Table 1 is not consistent. This question will later generate discussion when students attempt to rationalize the categories they chose. (The categories are not consistent. Ojibwa is a tribal grouping, as are I, VI, VII, VIII; Athapaskan is a language division, as are III and II; B.C. is a regional classification but this will provide later discussion.) For the moment, the categories simply provide a method of connecting the elements.

If the eight elements are considered in the Cree horizontal section, the three geographic locations are rivers. Where are they located? What is the connection geographically and historically between the three? These were the original arteries of the fur trade and of early western Canada. They are widespread, indicating a people that, in the heyday of their expansion, controlled the area from south of James Bay to the Rockies and who raided from the lower reaches of the Mackenzie to the northern borders of California. Moreover, they controlled an

Figure 1

Flowchart Showing Theme, Sub-groups
Elements and People Categories

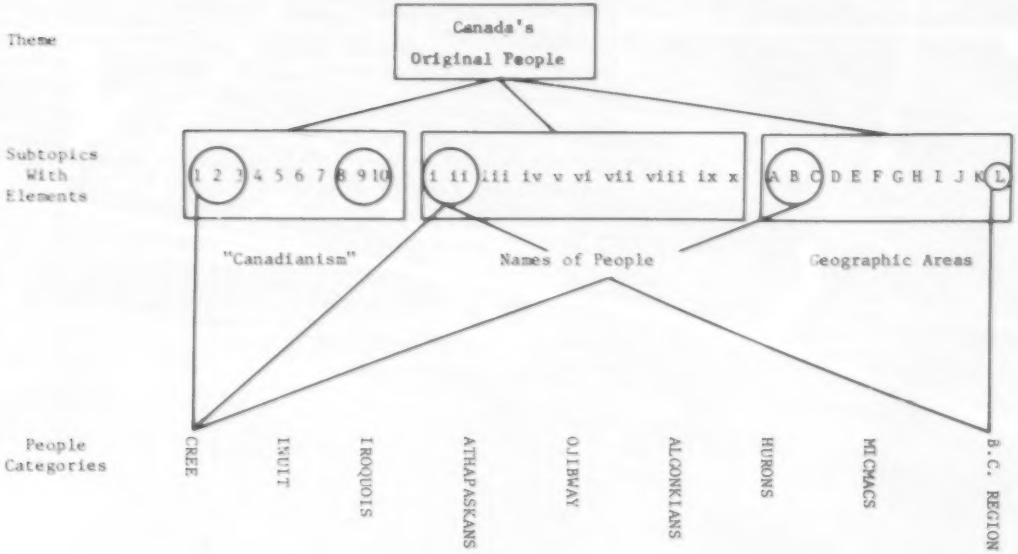

Table 1
How the Elements of the Three Subgroups Might be Categories as to Groups of Original People

Categories of Groups of People	"Canadianisms"	Names of Individual People	Names of Geographic Areas
I. Cree	1. Saskatoon 2. Muskeg 3. Totem	i. Poundmaker ii. Louis Riel	A. Saskatchewan B. Winnipeg C. Athbasca
II. Inuit	4. Kayak 5. Muktuk	iii. Qitdlarssuaq iv. Ebierling	D. Igloolik
III. Iroquois		v. Thayendaneya vi. Thomas Longboat	E. Canada
IV. Athapaskan		vii. Matonabbee viii. Thanadelthur	F. Yukon
V. Ojibwa		ix. Chief Peguis	G. Manitoba H. Ontario
VI. Algonquin	6. Wampum		I. Quebec J. Ottawa
VII. Huron			K. Toronto
VIII. Micmac	7. Toboggan	x. Membertou	
IX. British Columbia Region	8. Saskquatch 9. Potlach		L. Kootenay

empire that included woodland to muskeg to Saskatoon growing area. As indicated by names, Poundmaker and Louis Riel, who lived in 1885, they were in almost total control of a vast area of the west from the middle of the seventeeth to the later part of the nineteenth century. Research questions pop out everywhere. (1) Why are they called Cree? (2) Who named them? (3) What name do these people have for themselves? (4) Why did they spread to the west? (5) Why did they lose control of the land? (6) What were the special characteristics of the people? (7) What part did Poundmaker and Riel play? (8) Where are the people living today? Questions abound.

Units could be created for each of the IX categories listed in Table 1. Elsewhere in this anthology, provincial curriculum guide themes are listed. Flowcharts of ideas that suggest activities can be generated for each grade level.

It may well be that the above is very historically oriented. A lively issues unit for high schools could be begun simply by studying a document such as a *Socio–Economic Profile of Saskatchewan Indians and Indian Reserves* (1975). All Indian organizations in Canada are publishing similar tenor papers. Teachers could write the organization closest to them for such information. A simple perusal of the statistics raises certain issues.

In 1973 Canadian Registered Indian Annual Population growth was 3.5% of the total whereas the figure for non–Natives was 0.75%.

Of the Registered Indian population, 54.74% is under the age of 18 whereas the figure for non–Native is 29.6%.

In 1973, a Saskatchewan Indian's average annual earnings were $1,532 per year whereas the average for non–Natives was $9,997.

In 1971–72, 90% of admissions to Prince Albert women's jail were Indian or Metis; 48.7% of admissions to jail in Saskatchewan were Indian or Metis.

In 1975, the percentage of Saskatchewan Indians who were behind proper grade was 60%.

Indian infant mortality is twice as high as the Provincial average.

It is not difficult to obtain the facts and the facts are very brutal. The questions arise:

1. Why?
2. How did the situation become thus?
3. What is being done to remedy the situation?
4. What must be done to remedy the situation?
5. Why is it imperative that immediate action be taken?

Again, the oral history or testimony needs to be used. Indian Organizations are quite ready to provide films, books and speakers. It will all lead into very controversial topics such as:

1. land claims,
2. language and education rights,
3. taxation for education,
4. control of education,
5. unemployment and welfare,
6. the founding people,
7. who is a problem to whom?

Just as our nation collectively faces dilemmas as to our identity so the European has posed a problem to Inuit and Indian. Students need to look at this side as well as to the fact that the Indian poses a problem to the non–Native.

VALUES OF SUCH STUDY

It is obvious from the above discussion that full knowledge is possessed by none. Teacher and pupil together plot the pathway in search of what is not possessed. The inquiry method has potency in this field as does the inductive approach. Curriculum is recognized as those activities that occur within the classroom and is enacted by the teacher–leader and the pupil. The locale of the school and language and cultural surroundings of that school are the starting point, with the ultimate goal being the understanding and addressing of national and world issues. The social studies becomes the study where all the humanities and social science disciplines are focused on the local, provincial, national and human issues.

Canada is distinguished by the cultural diversity of its people, yet what troubles Canadians most is how to get cultural diversity in harmony with national unity. If this be true, then perhaps looking to our origins might be very useful. To consider Canada a transplant and foreign to the loins of North America is unthinkable. Canada did not begin with Cabot and Cartier; it began with the original people. The device of federalism was utilized by Blackfoot and Iroquois. Ninety percent of Indians on reserves in Saskatchewan today are bilingual. They have one official language (French or English) plus their Native one. Thus not only did the Indian supply the model for the political mechanism of confederation but they also provide a model by which we can make the mechanism work.

The 1978 president of the Canadian Historical Association made a plea for a search for,

> the knowledge of
> our origins, and where
> we are in truth
> whose land this is
> and is to be.
>
> (Newlove, 1967)

and Teilhard de Chardin, the French philosopher, wrote in the only sentence he chose to write about North America, "If the White man remains another ten thousand years in North America, he too will be Indian."

The president argues for knowledge of our origins whereas de Chardin champions the Indian world view. As teachers of Social Studies, we can only strive for the first and consider the second.

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